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कादम्बरी

PURVABHAGA : PART II

WITH INTRODUCTION ENGLISH TRANSLATION, Etc.

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THE GENEALOGY OF BANA

[illegible] son of [illegible] and [illegible]

[illegible] a descendant [illegible]

अच्युत   ईशान   हर   पाशुपत

अर्थपति

भृगु हंस शुचि कवि महीदत्त धर्म जातवेदस्   त्र्यक्ष अहिदत्त विश्वरूप

चित्रभानु m राज्यदेवी

बाणभट्ट

भूषणभट्ट

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INTRODUCTION

Preliminary—A literary composition is generally termed *Kavya* in Sanskrit. This *Kavya* is of two kinds—1. *Drisya* and 2. *Sravya*. Under *Drisya* we have the Drama and such other 'see-able' literary writings, while under *Sravya* we have 1. The Prose, 2. Poetry and 3. A mixed variety of Prose and Poetry called the *Champu*.

In Sanskrit, we have only a very small number of prose romances. Out of them only four, viz. Subandhu's Vasavadatta. Bana's Kadambari and Harshacharita, and Dandin's Dasakumaracharita, are famous. These prose works are considered to be of two kinds—1. *Katha* and 2. *Akhyayika*. Bana's Kadambari is a good example of *Katha* and his Harshacharita of the *Akhyayika*.

Bana—Bana, the author of the Kadambari (*Purvabhaga*) is generally taken to represent a landmark in the history of Sanskrit Prose literature, as prose romances were very scarce before him. He himself gives us an account of his life in the prefatory verses to Kadambari and in the first few pages of the Harshacharita which is the history of king Harshavardhana of Thanesvar from whose reign (A. D. 606,) dates the Harsha Era used in Nepal. Bana traces his lineage from Vatsa, cousin of Sarasvata, son of *Dadhicha* and *Sarasvati*. Thus in this *Vatsyayana* race, he was born as the son of Chitrabhanu and Rajyadevi. He lost his mother in his infancy and so he was brought up with all motherly affection by his own father. That father also passed away when Bana was just fourteen years old. This event changed Bana's career completely. He had inherited considerable wealth from his ancestors and was educated also. He was self-willed and eager to travel all over the country. Hence he set out on a long travel in the company of a number of his friends of heterogeneous proficiencies. After some time, he returned 'rich in wisdom and experience' and lived in his own home. Once he had a call to the court of Harshavardhana who was then encamping on the Ajiravati

river. On the recommendation of Krishna, brother of Harsha, Bana was received cordially and in a short time became the king's favourite.

Bana's Date—From the account given in the Harshacharita of Bana, and the description of Harshavardhana Siladitya given by Hiouen Tsang, Bana's patron is identified with the king who ruled in Kanoj from 606-648 A. D. Moreover his name is mentioned in various inscriptions which corroborates the above date. Hence, we can conclude that the date of Bana must be assigned to the closing part of the sixth and the early part of the seventh centuary A. D.

Bana's Works—Besides Kadambari and Harshacharita, five other works, viz. *Chandisataka*, *Sivasataka*, *Saradachandrika*, Mukutataditaka, and Parvatiparinayanatakam, are generally attributed to Bana.

General—In literary merit Kadambari is supreme. The work was left unfinished by Bana, as death snatched him away quite unexpectedly. But his own son Bhushana Bhatta (Pulinda) continued the story on the same plan and in the same style as of his father and finished it.

The Story of Kadambari—A certain parrot named Vaisampayana who was versed in all lores was brought by a Chandala maiden to king Sudraka. Being questioned by the king who was surprised at the flawless speech of it, the parrot related to him its own story.

The parrot was born in the Vindhya forest, where, on a large silk-cotton tree, it lived with its father, as its mother had died soon after its birth. Once when its wings were not fully developed, a Sabara army passed through that forest and one of the Sabaras climbed up the tree, seized all the birds that lived thereon, and killed every one of them. Along with other birds the father of this parrot also was killed; but the young bird was not noticed by the Sabara by its good luck, as it clung to the bosom of its father. The Sabara threw down all the birds that he had killed; and the young parrot somehow fell on a heap of leaves and escaped the notice

of the Sabara. After some time the Sabara gathered the dead birds and departed. When he was gone, the young parrot, being very thirsty, crawled towards a pool where Jabali's son Harita found it and pitying it, made it drink water and took it to his hermitage. There, from sage Jabali, the parrot learned its story of a former birth which was as follows:—

Chandrapida and his friend Vaisampayana were respectively the sons of king Tarapida and his minister Sukanasa of Ujjaini. They both set out on a world conquest, and at the end of it, while resting on the Kailasa, Chandrapida was led away by a pair of Kinnaras to the shore of a lake named Acchoda, where he beheld a young ascetic woman named Mahasveta. She related to him how she was a Gandharva princess; how she loved a Brahmin named Pundarika, who no doubt returned the love, but being under a rigid vow died by the torments of love; how immediately after that, a divine being carried off his body to the sky; how she was assured by a heavenly voice, of a reunion with him and how she, hoping for that bright day, was passing her time in penance. After that Mahasveta invited him to go with her to her friend Kadambari, another Gandharva princess who had taken a rash vow not to marry so long as Mahasveta remained miserable. She hoped that he might be of some help to her in dissuading Kadambari from that foolish vow. But to her surprise, even at first sight Kadambari and the prince fell in love with each other. After a very short stay of them together, the prince was taken away to Ujjaini by a sudden call from his father. Kadambari, thus deserted, became as miserable as Mahasveta, if not more.

Meanwhile, Vaisampayana who was in charge of the army was much affected by the sight of the Acchoda lake. Hearing this, the prince set out to find him and met Mahasveta who was brooding in misery and who told him how, cursing a young Brahman to become a parrot when he rashly approached her, she had slain her own lover (Vaisampayana). This made the prince

fall down dead in grief. Just then Kadambari came there and was about to kill herself at that sight; but she was dissuaded by a heavenly voice which assured her of a reunion with her lover and advised her to preserve his body which was apparently bereft of life,

Hearing this tale from Jabali, the parrot remembered the incidents of its former life. Thus its love for Mahasveta being re-awakened, it managed to fly away from the hermitage and was caught and taken to the Chandala princess who took it to king Sudraka. With this the parrot concluded its account.

Then the Chandala maiden declared that she herself was Goddess Lakshmi and the mother of Vaisampayana who was no other than Pundarika, and that the curse on Sudraka and the parrot was over. Sudraka immediately remembered his former life and his love for Kadambari. Meanwhile a touch from the hand of Kadambari restored Chandrapida's body to life. And at last Mahasveta and Kādambari were reunited with their lovers.

Source—The story of Kadambari is found in Vamana Bhatta Bana's Brihatkathamanjari, at the end of which it is stated इयमेव कथा बाणेन बहुलीकृता कादम्बरीकथात्वेन. The manuscript of this work is only a fragment dealing with the story of Kadambari, and is in the Adyar Library. Somadeva's Kathasaritsagara and Dandin's Avantisundarikatha also contain this story. The story found in the latter agrees with the narrative of Bana, so far as the former part of it goes.

Style—Speaking of the style of Bana, Prof. Ridding observes—"The first thing that strikes the reader is that the sense of proportion, the very foundation of style as we know it, is entirely absent. No topic is let go till the author can squeeze no more from it. In descriptions every possible minor detail is given in all its fullness; then follows a series of similes, and then a firework of puns. In speeches, be they lamentations or exhortations, grief is not assuaged, nor advice ended, till the same thing has been uttered with every existing variety

of synonym.' Prof. Ridding remarks that this is a defect in the style of Bana. "though it springs from the author's richness of resource and readiness of wit." Prof. Kane has stressed upon 'another serious blemish, that in the Kadambari we meet with a defect in constructive art, which is due to the device of weaving stories within stories. The reader is unable to carry in his head bewildering turns and convolutions of the story and the confusion of curses and counter curses. The fact that the greater part of the story is put in the mouth of a parrot is a serious draw-back to the verisimilitude of the work'. Although these defects of Bana's style cannot be denied, it must be admitted that Bana's smooth and luxuriant diction, forceful style, abundant variety of *alankaras*, glowing discriptions of chaste love, great skill in characterisation, gorgeous pictures of the beauties of Nature, and a number of other things overshadow the one or two defects and leave a deep impression on our minds that Bana is undoubtedly a very great poet. Amongst Sanskrit Prose-writers Bana is easily the very first. Sanskrit critics have nothing but appreciation for his style and uphold his Kadambari as the finest specimen of the *Panchali* style of composition. Only the modern critics judge his works from the western stand point and remark that they fall short of several excellences of good prose style. For instance, Prof. De observes —" Bana's power of observation and picturesque description, his love of nature, his eye for colour and ear for music, the richness of his fancy and his wealth of words are excellences which are unquestioned: but they are seldom kept within moderate bounds. His choice of subject may be good, but his choice of scale is fatal. The readiness of his resources is truly astonishing, but the exaggeration often swamps the reality of his picture........ His prose has been compared to an Indian jungle where progress is rendered impossible by luxuriant under-growths, until the traveller cuts out a path for himself, and where wild beasts lie in wait for him in the shape of recondite words, far-fetched allusions, vast sentences, undiscriminated epithets upon epithets in a multitude of aggressive

compounds and of a whole battalion of puns, similes, hyperboles, alliterations and assonances. His erudition, it is complained, is heavy in its outrageous tendency to overloading and subtlety; his sense of proportion is faulty in its excessive use of literary embellishments and in the construction of really enormous sentences, in which the verb or the subject is held over to the second, third, nay, even to the sixth page of print, all the interval being filled with more dazzling than illuminating series of phrases upon phrases; his weakness for play upon thought or word is incessant and irritating, he is dominated by the perverse desire of producing the graces of peotry in prose; the grandeur of his style is ponderous and affected and often falls into the grandiose, — in fact he has all the worst faults of verbal and mental bombast which can characterise a prose writer." But while estimating the literary merits of any Sanskrit writer, fairness demands that Indian tastes and Indian canons of criticism should also be taken into consideration. From Bana's times to the present day, in India, Bana's Kadambari is recognised as supreme in literary merit. Reiterating Bana's proverbial repute, in Dr. Krishnamachari's words —" The reader (of Kadambari) loses himself in a poetic trance. The name is true to the grace, for *Kadambari* means also liquor. If liquor makes one forget himself, so docs the Romance of Kadambari".

कादम्बरी--रसज्ञानामाहारोऽपि न रोचते।

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॥ कादम्बरी ॥

[Continued from Part I]

२९. आसीच्च मे मनसि—'अहो, मोहप्रायमेतेषां जीवितं साधुजनगर्हितं च चरितम् । तथा हि । पुरुषपिशितोपहारे धर्मबुद्धिः, आहारः साधुजनगर्हितो मधुमांसादिः, श्रमो मृगया, शास्त्रं शिवारुतम्, समुपदेष्टारः सदसतां कौशिकाः, प्रज्ञा शकुनिज्ञानम्, परिचिताः श्वानः, राज्यं शून्यास्वटवीषु, आपानकमुत्सवः, मित्राणि क्रूरकर्मसाधनानि धनूंषि, सहाया विषदिग्धमुखा भुजङ्गा इव सायकाः, गीतमुत्साहकारि मुग्धमृगाणाम्, कलत्राणि बन्दीगृहीताः परयोषितः, क्रूरात्मभिः शार्दूलैः सह संवासः, पशुरुधिरेण देवतार्चनम्, मांसेन बलिकर्म, चौर्येण जीवनम्, भूषणानि भुजंङ्गमणयः, वनकरिमदैरङ्गरागः, यस्मिन्नेव कानने निवसन्ति तदेवोत्खातमूलमशेषतः कुर्वते'—इति चिन्तयत्येव मयि शबरसेनापतिरटवीभ्रमणसमुद्भवं श्रममपनिनीषुरागत्य तस्यैव शाल्मलीतरोरधश्छायायामवतारितकोदण्डस्त्वरितपरिजनोपनीतपल्लवासने समुपाविशत् । अन्यतरस्तु शबरयुवा ससंभ्रममवतीर्य तस्मात्करयुगलपरिक्षोभिताम्भसः सरसो वैडूर्यद्रवानुकारि प्रलयदिवसकरकिरणोपतापादम्बरैकदेशमिव विलीनम्, इन्दुमण्डलादिव प्रस्यन्दितम्, द्रुतमिव मुक्ताफलनिकरम्, अत्यच्छतया स्पर्शानुमेयं हिमजडम्, अरविन्दकोशरजःकषायमम्भः कमलिनीपत्रपुटेन प्रत्यग्रोद्धृताश्च धौतपङ्कनिर्मला मृणालिकाः समुपाहरत् । आपीतसलिलश्च सेनापतिस्ता मृणालिकाः शशिकला इव सैंहिकेयः क्रमेणादशत् । अपगतश्रमश्चोत्थाय परिपीताम्भसा सकलेन तेन शबरसैन्येनानुगम्यमानः शनैः शनैरभिमतं दिगन्तरमयासीत् ।

३० एकतमस्तु जरच्छबरस्तस्मात्पुलिन्दवृन्दादनासादितहरिणपिशितः पिशिताशन इव विकृतदर्शनः पिशितार्थी तस्मिन्नेव तरुतले मुहूर्तमिव व्यलम्बत। अन्तरिते च शबरसेनापतौ स जरच्छबरः पिबन्निवास्माकमायूंषि रुधिरबिन्दुपाटलया कपिलभ्रूलतापरिवेषभीषणया दृष्ट्या गणयन्निव शुककुलकुलायस्थानानि श्येन इव विहगामिषास्वादलालसः सुचिरमारुरुक्षुस्तं वनस्पतिमा मूलादपश्यत्। उत्क्रान्तमिव तस्मिन्क्षणे तदालोकनभीतानां शुककुलानामसुभिः। किमिव हि दुष्करमकरुणानाम्। यतः स तमनेकतालतुङ्गमभ्रंकषशाखाशिखरमपि सोपानैरिवायत्नेनैव पादपमारुह्य ताननुपजातोत्पतनशक्तीन्कांश्चिदल्पदिवसजातान्गर्भच्छविपाटलाञ्छाल्मलीकुसुमशङ्कामुपजनयतः, कांश्चिदुद्भिद्यमानपक्षतया नलिनसंवर्तिकानुकारिणः, कांश्चिदर्कफलसदृशान्, कांश्चिल्लोहितायमानचञ्चुकोटीनीषद्विघटितदलपुटपाटलमुखानां कमलमुकुलानां श्रियमुद्वहतः, कांश्चिदनवरतशिरःकम्पव्याजेन निवारयत इव प्रतीकारासमर्थानेकैकतया फलानीव तस्य वनस्पतेः शाखान्तरेभ्यश्च शुकशावकानग्रहीत्। अपगतासूंश्च कृत्वा क्षितावपातयत्।

२१ तातस्तु तं महान्तमकाण्ड एव प्राणहरमप्रतीकारमुपप्लवमुपनतमालोक्य द्विगुणतरोपजातवेपथुर्मरणभयादुद्भ्रान्ततरलतारको विषादशून्यामश्रुजलप्लुतां दृशमितस्ततो दिक्षु विक्षिपन्, उच्छुष्कतालुरात्मप्रतीकाराक्षमस्त्रासस्रस्तसंधिशिथिलेन पक्षसंपुटेनाच्छाद्य मां तत्कालोचितं प्रतीकारं मन्यमानः स्नेहपरवशो मद्रक्षणाकुलः किंकर्तव्यताविमूढः क्रोडविभागेन मामवष्टभ्य तस्थौ। असावपि पापः शाखान्तरैः संचरमाणः कोटरद्वारमागत्य जीर्णासितभुजंगभोगभीषणं प्रसार्य विविधवनवराह-

वसाविस्रगन्धिकरतलं कोदण्डगुणाकर्षणव्रणाङ्कितप्रकोष्ठमन्तकदण्डानुकारिणं वामबाहुमतिनृशंसो मुहुर्मुहुर्दत्तचञ्चुप्रहारमुत्कूजन्तमाकृष्य तातं गतासुमकरोत्। मां तु स्वल्पत्वाद्भयसंपिण्डिताङ्गत्वात्सावशेषत्वाच्चायुषः कथमपि पक्षसंपुटान्तरगतं नालक्षयत्। उपरतं च तमवनितले शिथिलशिरोधरमधोमुखममुञ्चत्। अहमपि तच्चरणान्तरे निवेशितशिरोधरो निभृतमङ्कनिलीनस्तेनैव सहापतम्। अवशिष्टपुण्यतया तु पवनवशसंपुञ्जितस्य महतः शुष्कपत्रराशेरुपरि पतितमात्मानमपश्यम्। अङ्गानि येन मे नाशीर्यन्त। यावच्चासौ तस्मात्तरुशिखरान्नावतरति तावदहमवशीर्णपत्रसवर्णत्वादस्फुटोपलक्ष्यमाणमूर्तिः पितरमुपरतमुत्सृज्य नृशंस इव प्राणपरित्यागयोग्येऽपि काले बालतया कालान्तरभुवः स्नेहरसस्यानभिज्ञो जन्मसहभुवा भयेनैव केवलमभिभूयमानः किंचिदुपजाताभ्यां पक्षाभ्यामीषत्कृतावष्टम्भो लुठन्नितस्ततः कृतान्तमुखकुहरादिव विनिर्गतमात्मानं मन्यमानो नातिदूरवर्तिनः शबरसुन्दरीकर्णपूररचनोपयुक्तपल्लवस्य संकर्षणपटनीलच्छायस्योपहसत इव गदाधरदेहच्छविम्, अच्छैः कालिन्दीजलच्छेदैरिव विरचितच्छदस्य, वनकरिमदोपसिक्तकिसलयस्य, विन्ध्याटवीकेशपाशश्रियमुद्वहतः, दिवाप्यन्धकारितशाखान्तरस्य, अप्रविष्टसूर्यकिरणमतिगहनमपरस्येव पितुरुत्सङ्गमतिमहतस्तमालविटपिनो मूलदेशमविशम्।

३२ अवतीर्य च स तेन समयेन क्षितितलविप्रकीर्णान्संहृत्य शुकशिशूनेकलतापाशसंयतानाबध्य पर्णपुटेऽतित्वरितगमनः सेनापतिगतेनैव वर्त्मना तामेव दिशमगच्छत्। मां तु लब्धजीविताशं प्रत्यग्रपितृमरणशोकशुष्कहृदयमतिदूरपातादायासितशरीरं संत्रासजाता सर्वाङ्गोपतापिनी बलवती पिपासा परवशमकरोत्। अनया च कालकलया सुदूरमतिक्रान्तः

स पापकृदिति परिकल्प्य किंचिदुन्नमितकन्धरो भयचकितया दृशा दिशोऽवलोक्य तृणेऽपि चलति पुनः प्रतिनिवृत्त इति तमेव पदे पदे पापकारिणमुत्प्रेक्षमाणो निष्क्रम्य तस्माच्चमाऽनगतलमूलात्सलिलसमीपं सर्तुं प्रयत्नमकरवम्।

३३ अजातपक्षतया नातिस्थिरचरणसंचारस्य मुहुर्मुहुर्मुखेन पततो मुहुर्निर्यङ्निपतन्तमात्मानमेकया पक्षपाल्या संधारयतः क्षितितलसंसर्पणश्रमातुरस्यानभ्यासवशादेकमपि दत्त्वा पदमनवरतमुन्मुखस्य स्थूलंस्थूलं श्वसतो धूलिधूसरस्य संसर्पतो मम समभून्मनसि—'अतिकष्टास्ववस्थास्वपि जिवितनिरपेक्षा न भवन्ति खलु जगति प्राणिनां प्रवृत्तयः। नास्ति जीवितादन्यदभिमततरमिह जगति सर्वजन्तूनामेव, उपरतेऽपि सुगृहीतनाम्नि ताते यदहमविकलेन्द्रियः पुनरेव प्राणिमि। धिङ्मामकरुणमतिनिष्ठुरमकृतज्ञम्। अहो पितृमरणशोकदारुणं येन मया जीव्यते, उपकृतमपि नापेक्ष्यते, खलं हि खलु मे हृदयम्। मया हि लोकान्तरगतायामंबायां नियम्य शोकवेगमा प्रसवदिवसात्परिणतवयसापि सता तैस्तैरुपायैः संवर्धनक्लेशमतिमहान्तमपि स्नेहवशादगणयता यत्तातेन परिपालितस्तत्सर्वमेकपदे विस्मृतम्। अतिकृपणाः खल्वमी प्राणाः, यदुपकारिणमपि तातं क्वापि गच्छन्तमद्यापि नानुगच्छन्ति। सर्वथा न कंचिन्न खलीकरोति जीविततृष्णा, यदीदृगवस्थमपि मामयमायासयति जलाभिलाषः। मन्ये चागणितपितृमरणशोकस्य निर्घृणतैव केवलमियं मम सलिलपानबुद्धिः। अद्यापि दूर एव सरस्तीरम्। तथा हि। जलदेवतानूपुररवानुकारि दूरेऽद्यापि कलहंसविरुतमेतत्। अस्फुटानि श्रूयन्ते सारसरसितानि। विप्रकर्षाद्दाशामुखविसर्पणविरलः संचरति नलिनीखण्डपरिमलः। दिवसस्येयं कष्टा

दशा वर्तते । तथा हि । रविरम्बरतलमध्यवर्ती स्फुरन्तमानयनवरनमनल-धूलिनिकरमिव विकिरति करैः । अधिकामुपजनयति तृषाम् संतप्तपांसुपटल-दुर्गमा भूः । अतिप्रबलपिपासावसन्नानि गन्तुमल्पमपि मे नालमङ्गकानि। अप्रभुरस्म्यात्मनः। सीदति मे हृदयम्। अन्धकारतामुपयाति चक्षुः अपि नाम खलो विधिरनिच्छतोऽपि मे मरणमद्योपपादयेत् ।

३४ इत्येवं चिन्तयत्येव मयि, तस्मात्सरसोऽदूरवर्तिनि तपोवने जाबालि-र्नाम महातपा मुनिः प्रतिवसति स्म । तत्तनयश्च हारीतनामा मुनिकुमारकः सनत्कुमार इव सर्वविद्यावदातचेताः, सवयोभिरपरैस्तपोधनकुमारकैरनुगम्य-मानस्तेनैव पथा, द्वितीय इव भगवान्विभावसुरतितेजस्वितया दुर्निरीक्ष्य-मूर्तिरुद्यतो दिवसकरमण्डलादिवोत्कीर्णस्तडिद्भिरिव रचितावयवस्तप्तकनकद्र-वेणेव बहिरुपलिप्तमूर्तिः, आपिशङ्गावदातया देहप्रभया स्फुरन्त्या सबालात-पमिव दिवसं सदावानलमिव वनमुपदर्शयन्, उत्तप्तलोहलोहिनीनामनेक-तीर्थाभिषेकपूतानामंसस्थलावलम्बिनीनां जटानां निकरेणोपेतः, स्तम्भितशि-खाकलापः खाण्डववनदिधक्षया कृतकपटवटुवेष इव भगवान्पावकः, तपो-वनदेवतानूपुरानुकारिणा धर्मशासनकटकेनेव स्फाटिकेनाक्षवलयेन दक्षिण-श्रवणविलम्बिना विराजमानः, सकलविषयोपभोगनिवृत्त्यर्थमुपपादितेन, ललाटपट्टके त्रिसत्येनेव भस्मत्रिपुण्ड्रकेणालंकृतः, गगनगमनोन्मुखबलाकानु-कारिणा स्वर्गमार्गमिव दर्शयता सततमुद्ग्रीवेण स्फटिकमणिकमण्डलुनाध्या-सित-वामकरतलः, स्कन्धदेशावलम्बिना कृष्णाजिनेन नीलपाण्डुभासा तपः-स्तृष्णानिपीतेनान्तर्निष्पतता धूमपटलेनेव परीतमूर्तिः, अभिनवबिससूत्रनिर्मि-तेनेव परिलघुतया पवनलोलेन निर्मांसविरलपार्श्वकपञ्जरमिव गणयता वामां-सावलम्बिना यज्ञोपवीतेनोद्भासमानः, देवतार्चनार्थमागृहीतवनलताकुसुम-

परिपूर्णवर्णपुटसनाथशिखरेणाषाढदण्डेन व्यापृतसव्येतरपाणिः, विषाणोत्खा-तामुद्वहता स्नानमृदमुपजातपरिचयेन नीवारमुष्टिसंवर्धितेन कुशकुसुमलता-यास्यमानलोलदृष्टिना तपोवनमृगेणानुगतः, विटप इव कोमलवल्कलावृत-शरीरः, गिरिरिव समेखलः, राहुरिवासकृदास्वादितसोमः, पद्मनिकर इव दिनकरमरीचिपः, नदीतटतरुरिव सततजलक्षालनविमलजटः, करिकलभ इव विकचकुमुददलशकलसितदशनः, द्रौणिरिव कृपानुगतः, नक्षत्रराशिरिव चित्रमृगकृत्तिकाश्लेषोपशोभितः, घर्मकालदिवस इव क्षपितबहुदोषः, जल-धरसमय इव प्रशमितरजःप्रसरः, वरुण इव कृतोदवासः, हरिरिवापनीतनरक-भयः, प्रदोषारम्भ इव संध्यापिङ्गलतारकः, प्रभातकाल इव बालातपकपिलः, रविरथ इव दृढनियमिताक्षचक्रः, सुराजेव निगूढमन्त्रसाधनक्षपितविग्रहः, जलनिधिरिव करालशङ्खमण्डलावर्तगर्तः, भगीरथ इवासकृद्दृष्टगङ्गावतारः, भ्रमर इवासकृदनुभूतपुष्करवनवासः, वनचरोऽपि कृतमहालयप्रवेशः, असं-यतोऽपि मोक्षार्थी, सामप्रयोगपरोऽपि सततावलम्बितदण्डः, सुप्तोऽपि प्रबुद्धः संनिहितनेत्रद्वयोऽपि परित्यक्तवामलोचनस्तदेव कमलसरः सिस्नासुरुपागमत्।

३५ प्रायेणाकारणमित्राण्यतिकरुणार्द्राणि सदा खलु भवन्ति सतां चेतांसि। यतः स मां तदवस्थमालोक्य समुपजातकरुणः समीपवर्तिनमृषि-कुमारकमन्यतममब्रवीत्—'अयं कथमपि शुकशिशुरसंजातपक्षपुट एव तरु-शिखरादस्मात्परिच्युतः। श्येनमुखपरिभ्रष्टेन वानेन भवितव्यम्। तथा हि। अतिदवीयस्तया प्रपातस्याल्पशेषजीवितोऽयमामीलितलोचनो मुहुर्मुहुर्मुखेन पतति, मुहुर्मुहुरत्युल्बणं श्वसिति, मुहुर्मुहुश्चञ्चुपुटं विवृणोति। न शक्नोति शिरोधरां धारयितुम्। तदेहि, यावदेवायमसुभिर्न विमुच्यते, तावदेनं गृहाण इमम्। अवतारय सलिलसमीपम्' इत्यभिधाय तेन मां सरस्तीरमनाययत्।

उपसृत्य च जलसमीपमेकदेशनिहितदण्डकमण्डलुरादाय स्वयं मामामुक्तप्रयत्नमुत्तानितमुखमङ्गुल्या कतिचित्सलिलबिन्दूनपाययत्। अम्भःक्षोदकृतसेकं चोपजातनवीनप्राणमुपतटप्ररूढस्य नवनलिनीदलस्य जलशिशिरायां छायायां निधाय स्नोचितमकरोत्स्नानविधिम्। अभिषेकावसाने चानेकप्राणायामपूतो जपन्पवित्राण्यघमर्षणानि प्रत्यग्रभग्नरक्तारविन्दैर्नलिनीपत्रपुटेन भगवते सवित्रे दत्वार्घमुदतिष्ठत्। आगृहीतधौतधवलवल्कलश्च सह ज्योत्स्न इव संध्यातपः करतलनिर्धूननविशदसटः प्रत्यग्रस्नानार्द्रजटेन सकलेन तेन मुनिकुमारकदम्बकेनानुगम्यमानो मां गृहीत्वा तपोवनाभिमुखं शनैरगच्छत्।

३६ अनतिदूरमिव गत्वा दिशि दिशि सदा संनिहितकुसुमफलैस्तालतिलकतमालहिन्तालवकुलबहुलैरेलालताकुलितनालिकेरीकलापैर्लोलरलोध्रलवलीलवङ्गपल्लवैरुल्लसितचूतरेणुपटलैरलिकुलझङ्कारमुखरसहकारैरुन्मदकोकिलकुलकलापकोलाहलिभिरुत्फुल्लकेतकीरजःपुञ्जपिञ्जरैः पूगीलतादोलाभिरूढवनदेवतैस्तारकावर्षमिवाधर्मविनाशपिशुनं कुसुमनिकरमनिलचलितमनवरतमतिधवलमुत्सृजद्भिः संसक्तपादपैः काननैरुपगूढम्, अचकितप्रचलितकृष्णसारशतशबलाभिरुत्फुल्लकमलिनीलोहिनीभिर्मारीचमायामृगावलून-रूढवीरुद्दलाभिर्दाशरथिचापकोटिक्षतकन्दरार्त-विषमिततलाभिर्दण्डकारण्यस्थलीभिरुपशोभितप्रान्तम्, आगृहीतसमित्कुशकुसुममृद्भिरध्ययनमुखरशिष्यानुगतैः सर्वतः प्रविशद्भिर्मुनिभिरशून्योपकण्ठम्, उत्कण्ठितशिखण्डिमण्डलश्रूयमाणजलकलशपूरणध्वानम्, अनवरताज्याहुतिप्रीतैश्चित्रभानुभिः सशरीरमेव मुनिजनममरलोकं निनीषुभिरुद्धूयमानधूमलेखाच्छलेनाबध्यमानस्वर्गमार्गगमनसोपानसेतुभिरिवोपलक्ष्यमाणम्, आसन्नवर्तिनीभिस्तपोवनसंपर्कादिवापगतकालुष्याभिस्तरंगपरंपरासंक्रान्तरविबिम्बपङ्क्तिभिस्तापसदर्शनागतसप्तर्षि-

मालाविभाव्यमानाभिरिव विकचकुमुदवनमुपि जनमुपासितुमवनीगतग्रहगणमिव सिद्धाम्बुदकणीभिर्दीर्घिकाभिः परिवृतम्, अनिलावनमितशिखराभिः प्रणम्यमानमिव वनलताभिः अनवरतमुक्तकुसुमैरभ्यर्च्यमानमिव पादपैः आबद्धपल्लवाञ्जलिभिरुपास्यमानमिव विटपैः, उटजाजिरप्रकीर्णशुष्यच्छ्यामाकम्, उपसंगृहीतामलकलवलीककर्कन्धूकदलीलकुचचूतपनसतालीफलम्, अध्ययनमुखरवटुजनम्, अनवरतश्रवणगृहीतवषट्कारवाचालशुककुलम्, अनेकसारिकोद्घुष्यमाणसुब्रह्मण्यम्, अरण्यकुक्कुटोपभुज्यमानवैश्वदेवबलिपिण्डम्, आसन्नवापीकलहंसपोतभुज्यमाननीवारबलिम्, एणीजिह्वापल्लवोपलिह्यमानमुनिबालकम्, अग्निकार्यार्धदग्धसमित्समिमानमानसमित्कुशकुसुमम्, उपलभग्ननालिकेररसस्निग्धशिलातलम्, अचिरक्षुण्णवल्कलरसपाटलभूतलम्, रक्तचन्दनोपलिप्तादित्यमण्डलकनिहितकरवीरकुसुमम्, इतस्ततो विक्षिप्तभस्मलेखाकृतमुनिजनभोजनभूमिपरिहारम्, परिचितशाखामृगकराकृष्टनिष्कास्यमानप्रवेश्यमानजरदन्धतापसम्, इभकलभार्धोपभुक्तपतितैः सरस्वतीभुजलताविगलितैः शङ्खवलयैरिव मृणालशकलैः कल्माषितम्, ऋषिजनार्थमेणकैर्विषाणशिखरोत्खन्यमानविविधकन्दमूलम्, अम्बुपूर्णपुष्करपुटैर्वनकरिभिरापूर्यमाणविटपालवालकम्, ऋषिकुमारकाकृष्यमाणवनवराहदंष्ट्रान्तराललग्नशालूकम्, उपजातपरिचयैः कलापिभिः पक्षपुटपवनसंधुक्ष्यमाणमुनिहोमहुताशनम्, आरब्धामृतचरुचारुगन्धम्, अर्धपक्वपुरोडाशपरिमलामोदितम्, अविच्छिन्नाज्यधाराहुतिहुतभुक्चटत्कारमुखरितम्, उपचर्यमाणातिथिवर्गम्, पूज्यमानपितृदैवतम्, अर्च्यमानहरिहरपितामहम्, उपदिश्यमानश्राद्धकल्पम्, व्याख्यायमानयज्ञविद्यम्, आलोच्यमानधर्मशास्त्रम्, वाच्यमानविविधपुस्तकम्, विचार्यमाणसकलशास्त्रार्थम्, आरभ्यमाणपर्णशालम्, उपलिप्यमानाजिरम्,

उपमृज्यमानोटजाभ्यन्तरम्, आबध्यमानध्यानम्, साध्यमानमन्त्रम्, अभ्यस्यमानयोगम्, उपहृयमाणवनदेवताबलिम्, निर्वर्त्यमानमौञ्जमेखलम्, क्षाल्यमानवल्कलम्, उपसंगृह्यमाणसमिधम्, उपसंक्रियमाणकृष्णाजिनम्, गृह्यमाणगवेधुकम्, शोष्यमाणपुष्करबीजम्, ग्रथ्यमानाक्षमालम्, न्यस्यमानवेत्रदण्डम्, सत्क्रियमाणपरिव्राजकम्, आपूर्यमाणकमण्डलुम्, अदृष्टपूर्वं कलिकालस्य, अपरिचितमनृतस्य, अश्रुतपूर्वमनङ्गस्य, अब्जयोनिमिव त्रिभुवनवन्दितम्, असुरारिमिव प्रकटितनरहरिवराहरूपम्, सांख्यमिव कपिलाधिष्ठितम्, मधुरोपवनमिव बलावलीढदर्पितधेनुकम्, उदयनमिवानन्दितवत्सकुलं, किंपुरुषाधिराज्यमिव मुनिजनगृहीतकलशाभिषिच्यमानद्रुमं, निदाघसमयावसानमिव प्रत्यासन्नजलप्रपातं, जलधरसमयमिव वनगहनमभ्युपगतहरिं, हनूमन्तमिव शिलाशकलप्रहारसंचूर्णिताक्षसंचयं, खाण्डवविनाशोद्यतार्जुनमिव प्रारब्धाग्निकार्यं, सुरभिविलेपनधरमपि सतताविर्भूतहव्यधूमगन्धं, मातङ्गकुलाध्यासितमपि पवित्रम्, उल्लसितधूमकेतुशतमपि प्रशान्तोपद्रवं, परिपूर्णद्विजपतिमण्डलसनाथमपि सदासंनिहिततरुगहनान्धकारं, अतिरमणीयमपरमिव ब्रह्मलोकमाश्रममपश्यम्।

२७ यत्र च मलिनता हविर्धूमेषु न चरितेषु, मुखरागः शुकेषु न कोपेषु, तीक्ष्णता कुशाग्रेषु न स्वभावेषु, चञ्चलता कदलीदलेषु न मनःसु, चक्षूरागः कोकिलेषु न परकलत्रेषु, कण्ठग्रहः कमण्डलुषु न सुरतेषु, मेखलाबन्धो व्रतेषु नेर्ष्याकलहेषु, स्तनस्पर्शो होमधेनुषु न कामिनीषु, पक्षपातः कृकवाकुषु न विद्याविवादेषु, भ्रान्तिरनलप्रदक्षिणासु न शास्त्रेषु, वसुसंकीर्तनं दिव्यकथासु न तृष्णासु, गणना रुद्राक्षवलयेषु न शरीरेषु, मुनिबालनाशः क्रतुदीक्षया न मृत्युना, रामानुरागो रामायणेन न यौवनेन,

मुखभङ्गविकारो जरया न धनाभिमानेन । यत्र च महाभारते शकुनिवधः, पुराणे वायुप्रलपितं, वयःपरिणामेन द्विजपतनम्, उपवनचन्दनेषु जाड्यम्, अग्नीनां भूतिमत्त्वं, एणकानां गीतश्रवणव्यसनं, शिखण्डिनां नृत्यपक्षपातः, भुजङ्गमानां भोगः, कपीनां श्रीफलाभिलाषः, मूलानामधोगतिः।

२८ तस्य चैवंविधस्य मध्यभागमण्डलमलंकुर्वाणस्यालक्तलोहितपल्लवस्य मुनिजनालम्बितकृष्णाजिनजलकरकसनाथशाखस्य तापसकुमारिकाभिरालबालदत्तपिष्टपञ्चाङ्गुलस्य हरिणशिशुभिः पीयमानालबालकसलिलस्य मुनिकुमारकाबद्धकुशचीरदाम्नो हरितगोमयोपलेपनविविक्ततलस्य तत्क्षणकृतकुसुमोपहाररमणीयस्य नातिमहतः परिमण्डलतया विस्तीर्णावकाशस्य रक्ताशोकतरोरधश्छायायामुपविष्टम्, उग्रतपोभिर्भुवनमिव सागरैः कनकगिरिमिव कुलपर्वतैः क्रतुमिव वैतानिकवह्निभिः कल्पान्तदिवसमिव रविभिः कालमिव कल्पैः समन्तान्महर्षिभिः परिवृतम्, उग्रशापकम्पितदेहया प्रणयिन्येव विहितकेशग्रहया क्रुद्धयेव कृतभ्रूभङ्गया मत्तयेवाकुलितगमनया प्रसाधितयेव प्रकटिततिलकया जरया गृहीतव्रतयेव भस्मधवलया धवलीकृतविग्रहम्, आयामिनीभिः पलितपाण्डुराभिस्तपसा विजित्य मुनिजनमखिलं धर्मपताकाभिरिवोच्छ्रिताभिरमरलोकमारोढुं पुण्यरज्जुभिरिवोपसंगृहीताभिरतिदूरप्रवृद्धस्य पुण्यतरोः कुसुममञ्जरीभिरिवोद्गताभिर्जटाभिरुपशोभितम्, उपरचितभस्मत्रिपुण्ड्रकेण तिर्यक्प्रवृत्तत्रिपथगास्रोतस्त्रयेण हिमगिरिशिलातलेनेव ललाटफलकेनोपेतम् अधोमुखचन्द्रकलाकाराभ्यामवलम्बितवलिशिथिलाभ्यां भ्रूलताभ्यामवष्टभ्यमानदृष्टिम्, अनवरतमन्त्राक्षराभ्यासविवृताधरपुटतया निष्पतद्भिरतिशुचिभिस्सत्यप्ररोहैरिव स्वच्छेन्द्रियवृत्तिभिरिव करुणारसप्रवाहैरिव दशनमयूखैर्धवलितपुरोभागम्, उद्वमदमलगङ्गाप्रवाहमिव जह्नुम्, अनवरत-

सोमोद्गारसुगन्धिनिश्वासावकृष्टैर्मूर्तिमद्भिः शापाक्षरैरिव सदा मुखाग्रसंनिहितैः परिस्फुरद्भिरलिभिरविरहितम्, अतिकृशतया निम्नतरगण्डगर्तमुन्नतहनुघोणमाकरालतारकमवशीर्णविरलनयनपक्ष्ममालमुद्गतदीर्घरोमरुद्धश्रवणविवरमानाभिलम्बकूर्चकलापमाननमादधानम्, अतिचपलानामिन्द्रियाश्वानामन्तःसंयमनरज्जुभिरिवाततताभिः कण्ठनाडीभिर्निरन्तरावनद्धकन्धरं समुन्नतविरलास्थिपञ्जरमंसावलम्बियशोर्मीनं वायुवशजनिततनुतरङ्गमङ्गमुत्प्लवमानमृणालमिव मन्दाकिनीप्रवाहमकलुषमङ्गमुद्वहन्तम्, अमलस्फटिकशकलघटितमक्षवलयमत्युज्ज्वलस्थूलमुक्ताफलग्रथितं सरस्वतीहारमिव चलदङ्गुलिविवरगतमावर्तयन्तम्, अनवरतभ्रमिततारकाचक्रमपरमिव ध्रुवम्, उन्नमता शिराजालकेन जरत्कल्पतरुमिव परिणतलतासंचयेन निरन्तरनिचितम्, अमलेन चन्द्रांशुभिरिवामृतफेनैरिव गुणसंतानतन्तुभिरिव निर्मितेन मानससरोजलक्षालितशुचिना दुकूलवल्कलेनाद्वितीयेनेव जराजालकेन संच्छादितम्, आसन्नवर्तिना मन्दाकिनीसलिलपूर्णेन त्रिदण्डोपविष्टेन स्फाटिककमण्डलुना विकचपुण्डरीकराशिमिव राजहंसेनोपशोभमानम्, स्थैर्येणाचलानां गाम्भीर्येण सागराणां तेजसा सवितुः प्रशमेन तुषाररश्मेर्निर्मलतयाम्बरतलस्य संविभागमिव कुर्वाणम्, वैनतेयमिव स्वप्रभावोपात्तद्विजाधिपत्यं, कमलासनमिवाश्रमगुरुं, जरच्चन्दनतरुमिव भुजङ्गनिर्मोकधवलजटाकुलं, प्रशस्तवारणपतिमिव प्रलम्बकर्णवालं, बृहस्पतिमिवाजन्मसंवर्धितकचं, दिवसमिवोद्यदर्कबिम्बभास्वरमुखं, शरत्कालमिव क्षीणवर्षम्, शन्तनुमिव प्रियसत्यव्रतं, अम्बिकाकरतलमिव रुद्राक्षवलयग्रहणनिपुणं, शिशिरसमयसूर्यमिव कृतोत्तरासङ्गं, बडवानलमिव संततपयोभक्षं, शून्यनगरमिव दीनानाथविपन्नशरणं, पशुपतिमिव भस्मापाण्डुरोमाश्लिष्टशरीरम् भगवन्तं जाबालिमपश्यम्।

३०. अवलोक्य चाहमचिन्तयम्—'अहो प्रभावस्तपसाम्। इयमस्य शान्तापि मूर्तिरुत्तप्तकनकावदाता परिस्फुरन्ती सौदामिनीव चक्षुषः प्रतिहन्ति तेजांसि। सततमुदासीनापि महाप्रभावतया भयमिवोपजनयति प्रथमोपगतस्य। शुष्कनलकाशकुसुमनिपतितानलचटुलवृत्ति नित्यमसहिष्णु तपस्विनां तनुतपसामपि तेजः प्रकृत्या भवति। किमुत सकलभुवनतलवन्दितचरणानामनवरततपःक्षपितमलानां करतलामलकवदखिलं जगदालोकयतां दिव्येन चक्षुषा भगवतामेवंविधानामघक्षयकारिणाम्। पुण्यानि हि नामग्रहणान्यपि महामुनीनां, किं पुनर्दर्शनानि। धन्यमिदमाश्रमपदमयमधिपतिर्यत्र। अथवा भुवनतलमेव धन्यमखिलमनेनाधिष्ठितमवनितलकमलयोनिना। पुण्यभाजः खल्वमी मुनयो यदहर्निशमेनमपरमिव नलिनासनमपगतान्यव्यापारा मुखावलोकननिश्चलदृष्टयः पुण्याः कथाः शृण्वन्तः समुपासते। सरस्वत्यपि धन्या यास्य तु सततमतिप्रसन्ने करुणाजलनिस्यन्दिन्यगाधगाम्भीर्ये रुचिरद्विजपरिवारा मुखकमलसंपर्कमनुभवन्ती निवसति हंसीव मानसे। चतुर्मुखमुखकमलवासिभिश्चतुर्वेदैः सुचिरादिदमपरमुचितमासादितं स्थानम्। एनमासाद्य शरत्कालमिव कलिजलदसमयकलुषिताः प्रसादमुपगताः पुनरपि जगति सरित इव सर्वविद्याः। नियतमिह सर्वात्मना कृतावस्थितिना भगवता परिभूतकलिकालविलसितेन धर्मेण न स्मर्यते कृतयुगस्य। धरणितलमनेनाधिष्ठितमालोक्य न वहति नूनमिदानीं सप्तर्षिमण्डलनिवासाभिमानमम्बरतलम्। अहो महासत्त्वेयं जरा यास्य प्रलयरविरश्मिनिकरदुर्निरीक्ष्ये रजनिकरकिरणपाण्डुशिरोरुहे जटाभारे फेनपुञ्जधवला गङ्गेव पशुपतेः क्षीराहुतिरिव शिखाकलापे विभावसोर्निपतन्ती न भीता। बहलाज्यधूमपटलमलिनीकृताश्रमस्य भगवतः प्रभावाद्भीतमिव

रविकिरणजालमपि दूरतः परिहरति तपोवनम्। एते च पवनलोलपुञ्जीकृत-शिखाकलापा रचिताञ्जलय इवात्र मन्त्रपूतानि हवींषि गृह्णन्त्येतत्प्रीत्याशुशुक्षणयः। तरलितदुकूलवल्कलोऽयं चाश्रमलताकुसुमसुरभिपरिमलो मन्दमन्दचारी सशङ्क इवास्य समीपमुपसर्पति गन्धवाहः। प्रायो महाभूतानामपि दुरभिभवानि भवन्ति तेजांसि। सर्वतेजस्विनामयं चाग्रणीः। द्विसूर्यमिवाभाति जगदनेनाधिष्ठितं महात्मना। निष्कम्पेव क्षितिरेतदवष्टम्भात्। एष प्रभवः करुणारसस्य, संतरणसेतुः संसारसिन्धोः, आधारः क्षमाम्भसाम्, परशुस्तृष्णालतागहनस्य, सागरः संतोषामृतरसस्य, उपदेष्टा सिद्धिमार्गस्य, अस्तगिरिरसद्ग्रहकस्य, मूलमुपशमतरोः, नाभिः प्रज्ञाचक्रस्य, स्थितिवंशो धर्मध्वजस्य, तीर्थं सर्वविद्यावताराणां, वडवानलो लोभार्णवस्य, निकषोपलः शास्त्ररत्नानां, दावानलो रागपल्लवस्य, मन्त्रः क्रोधभुजङ्गस्य, दिवसकरो मोहान्धकारस्य, अर्गलाबन्धो नरकद्वाराणां, कुलभुवनमाचाराणाम्, आयतनं मङ्गलानाम्, अभूमिर्मदविकाराणां, दर्शकः सत्पथानाम्, उत्पत्तिः साधुतायाः, नेमिरुत्साहचक्रस्य, आश्रयः सत्त्वस्य, प्रतिपक्षः कलिकालस्य, कोशस्तपसः, सखा सत्यस्य, क्षेत्रमार्जवस्य, प्रभवः पुण्यसंचयस्य, अदत्तावकाशो मत्सरस्य, अरातिर्विपत्तेः, अस्थानं परिभूतेः, अननुकूलोऽभिमानस्य, असंमतो दैन्यस्य, अनायत्तो रोषस्य, अनभिमुखः सुखानाम्। अस्य भगवतः प्रसादादेवोपशान्तवैरमपगतमत्सरं तपोवनम्। अहो प्रभावो महात्मनाम्। अत्र हि शाश्वतिकमपहाय विरोधमुपशान्तात्मानस्तिर्यञ्चोऽपि तपोवनवसतिसुखमनुभवन्ति। तथा हि। एष विकचोत्पलवनरचनानुकारिणमुत्पतच्चारुचन्द्रकशतं हरिणलोचनद्युतिशबलमभिनवशाद्वलमिव विशति शिखिनः कलापमातपाहतो निःशङ्कमहिः। अयमुत्सृज्य मातरमजातकेसरैः केसरिशिशुभिः

सहोपजातपरिचयः क्षरत्क्षीरधारं पिबति कुरङ्गशावकः सिंहीस्तनम् । एष मृणालकलापाशङ्किभिः शशिकरधवलं सटाभारमामीलितलोचनो बहु मन्यते द्विरदकलभैराकृष्यमाणं मृगपतिः । इदमिह कपिकुलमपगतचापलमुपनयति मुनिकुमारकेभ्यः स्नातेभ्यः फलानि । एते च न निवारयन्ति मदान्धा अपि गण्डस्थलीभाञ्जि मदजलपाननिश्चलानि मधुकरकुलानि संजातदयाः कर्णतालैः करिणः । किं बहुना, तापसाग्निहोत्रधूमलेखाभिरुत्सर्पन्तीभिरनिशमुपपादितकृष्णाजिनोत्तरासङ्गशोभाः फलमूलभृतो वल्कलिनो निश्चेतनास्तरवोऽपि सनियमा इव लक्ष्यन्तेऽस्य भगवतः । किं पुनः सचेतनाः प्राणिनः' इति ।

४० एवं चिन्तयन्तमेव मां तस्यामेवाशोकतरोरधश्छायायामेकदेशे स्थापयित्वा हारीतः पादावुपगृह्य कृताभिवादनः पितुरनतिसमीपवर्तिनि कुशासने समुपाविशत् । आलोक्य तु मां सर्व एव मुनयः 'कुतोऽयमासादितः शुकशिशुः' इति तमासीनमपृच्छन् । असौ तु तानब्रवीत्— 'अयं मया स्नातुमितो गतेन कमलिनीसरस्तीरतरुनीडान्निपतितः शुकशिशुरातपजनितक्लान्तिरुत्तप्तपांसुपटलमध्यगतो दूरनिपतनविह्वलतनुरल्पावशेषायुरासादितस्तपस्विदुरारोहतया च तस्य वनस्पतेर्न शक्यते स्वनीडमारोपयितुमिति जातदयेनानीतः । तद्यावदयमप्ररूढपक्षतिरक्षमोऽन्तरिक्षमुत्पतितुं तावदत्रैव कस्मिंश्चिदाश्रमतरुकोटरे मुनिकुमारकैरस्माभिश्चोपनीतेन नीवारकणनिकरेण फलरसेन च संवर्ध्यमानो धारयतु जीवितम् । अनाथपरिपालनं हि धर्मोऽस्मद्विधानाम् । उद्भिन्नपक्षतिस्तु गगनतलसंचरणसमर्थो यास्यति यत्रास्मै रोचिष्यते । इहैव वोपजातपरिचयः स्थास्यति' इत्येवमादिकमस्मत्संबद्धामालापमाकर्ण्य किंचिदुपजातकुतूहलो भगवाञ्जाबालिरीषदावलितकंधरः पुण्य-

जलैः प्रक्षालयन्निव मामतिप्रशान्तया दृष्ट्या दृष्ट्वा सुचिरमुपजातप्रत्यभिज्ञान इव पुनःपुनर्विलोक्य 'स्वस्यैवाविनयस्य फलमनेनानुभूयते' इत्यवोचत्। स हि भगवान्कालत्रयदर्शी तपःप्रभावाद्दिव्येन चक्षुषा सर्वमेव करतलगतमिव जगदवलोकयति। वेत्ति जन्मान्तरगण्यतीतानि। कथयत्यागामिनमप्यर्थम्। ईक्षणगोचरगतानां च प्राणिनामायुषः संख्यामावेदयति। सर्वैव सा तापसपरिषत् श्रुत्वा विदिततत्प्रभावा कीदृशोऽनेनाविनयः कृतः, किमर्थं वा कृतः, क्व वा कृतः, जन्मान्तरे वा कोऽयमासीत्' इति कौतूहलिन्यभवत्। उपनाथितवती च तं भगवन्तम् 'आवेदय, प्रसीद भगवन्, कीदृशस्याविनयस्य फलमनेनानुभूयते। कश्चायमासीज्जन्मान्तरे। विहगजातौ वा कथमस्य संभवः। किमभिधानो वायम्। अपनयतु नः कुतूहलम्। आश्चर्याणां हि सर्वेषां भगवान्प्रभवः'।

४१ इत्येवमुपयाच्यमानस्तयोधनपरिषदा स महामुनिः प्रत्यवदत्—'अतिमहदिदमाश्चर्यमाख्यानकम्। अल्पशेषमहः। प्रत्यासीदति च नः स्नानसमयः। भवतामप्यतिक्रामति देवार्चनविधिवेला। तदुत्तिष्ठन्तु भवन्तः। सर्व एवाचरन्तु यथोचितं दिवसव्यापारम्। अपराह्णसमये भवतां पुनः कृतमूलफलाशनानां विस्रब्धोपविष्टानामादितः प्रभृति सर्वमावेदयिष्यामि, योऽयम्, यच्चानेन कृतमपरस्मिञ्जन्मनि, इह च लोके यथास्य संभूतिः। अयं च तावदपगतक्रमः क्रियतामाहारेण। नियतमयमप्यात्मनो जन्मान्तरोदन्तं स्वप्नोपलब्धमिव मयि कथयति सर्वमशेषतः स्मरिष्यति" इत्यभिदधदेवोत्थाय सह मुनिभिः स्नानादिकमुचितदिवसव्यापारमकरोत्।

४२ अनेन च समयेन परिणतो दिवसः। स्नानोत्थितेन मुनिजनेनार्घविधिमुपपादयता यः क्षितितले दत्तस्तमम्बरतलगतः साक्षादिव रक्तचन्द-

द्वाङ्गरागं रविरुद्वहन् । ऊर्ध्वमुखैरर्कबिम्बविनिहितदृष्टिभिरुष्मापैस्तपोधनै-रिव परिपीयमानतेजःप्रसरो विरलातपस्तनिमानमभजद्दिवसः । उद्यत्सप्तर्षि-सार्थस्पर्शपरिजिहीर्षयेव संहृतपादः पारावतपादपाटलरागो रविरम्बरतला-दवालम्बत । आलोहितांशुजालं जलशयनमध्यगतस्य मधुरिपोर्विगलन्मधु-धारमिव नाभिनलिनं प्रतिमागतमपरार्णवे सूर्यमण्डलमलक्ष्यत । विहाया-म्बरतलमुन्मुच्य च कमलिनीवनानि शकुनय इव दिवसावसाने तरुशिखरेषु पर्वताग्रेषु च रविकिरणाः स्थितिमकुर्वत । आलग्नलोहितातपच्छेदा मुनि-भिरालम्बितलोहितवल्कला इव तरवः क्षणमदृश्यन्त । अस्तमुपगते च भगवति सहस्रदीधितावपरार्णवतलादुल्लसन्ती विद्रुमलतेव पाटला संध्या समदृश्यत । यस्यामाबध्यमानध्यानम्, एकदेशदुह्यमानहोमधेनुदुग्धधारा-ध्वनिनिधन्यतरातिमनोहरम्, अग्निवेदिविकीर्यमाणहरितकुशम्, ऋषिकुमारि-काभिरितस्ततो विक्षिप्यमाणदिग्देवताबलिसिक्थमाश्रमपदमभवत् । क्वापि विहृत्य दिवसावसाने लोहिततारका तपोवनधेनुरिव कपिलपरिवर्तमाना संध्या तपोधनैरदृश्यत । अचिरप्रोषिते सवितरि शोकविधुरा कमलमुकुल-कमण्डलुधारिणी हंससितदुकूलपरिधाना मृणालधवलयज्ञोपवीतिनी मधु-करमण्डलाक्षवलयमुद्वहन्ती कमलिनी दिनपतिसमागमव्रतमिवाचरत । अपरसागराम्भसि पतिते दिवसकरे वेगोत्थितमम्भःसीकरनिकरमिव तारा-गणमम्बरमधारयत् । अचिराच्च सिद्धकन्यकाविक्षिप्तसंध्यार्चनकुसुमशबल-मिव तारकितं वियदराजत । क्षणेन चोन्मुखेन मुनिजनेनोर्ध्वविप्रकीर्णैः प्रणामाञ्जलिसलिलैः क्षाल्यमान इवागलदखिलः संध्यारागः ।

४२ अथमुपगतायां संध्यायां तद्विनाशदुःखिता कृष्णाजिनमिव विभा-वरी तिमिरोद्गममभिनवमवहत् । अपहाय मुनिहृदयानि सर्वमन्यदन्धकारतां

तिमिरमनश्यत् । क्रमेण च रविरस्तं गत इत्युदन्तमुपलभ्य जातवैराग्यो धौतदुकूलवल्कलधवलाम्बरः स्तारागणान्तःपुरपरिरक्षितनभस्तमालवृक्षलेखं समर्पितकमण्डलुशुचिनभःसंध्यार्चीसंचरणपूतमुपहितापाढमालक्ष्यमाणमूलमेकान्तस्थितचारुतारकाकुसुममम्बरलोकाश्रममिव ननलिनमूर्तिरिव निरन्तरतिष्ठत् । चन्द्रामलमृतसागरकाकपालाभकलाङ्कुरादम्बरतलात्त्र्यम्बकोत्तमाङ्गादिव गङ्गा सागरगामिनी प्रसरन्ती हंसधवला धरण्यामपतज्ज्योत्स्ना । हिमकरसरसि विकचपुण्डरीकसिते चन्द्रिकाजलपानलोभादवतीर्णो निश्चलमूर्तिरमृतपङ्कलग्न इवाहश्यत हरिणः । तिमिरजलधरसमयापगमानन्तरमभिनवसितसिन्दुवारकुसुमपाण्डुभिरर्णवागतैरवगाह्यन्त हंसैरिव कुमुदसरांसि चन्द्रपादैः विगलितसकलोदयरागं रजनिकरबिम्बमम्बरापगावगाहधौतसिन्दूरमैरावतकुम्भस्थलमिव तत्क्षणमलक्ष्यत । शनैःशनैश्च दूरोदिते भगवति हिमततिद्युति, सुधाधूलिपटलेनेव धवलीकृते चन्द्रातपेन जगति, अवश्यायजलबिन्दुमन्दगतिषु विघटमानकुमुदवनकषायपरिमलेषु समुपोढनिद्राभरालसतारकैरन्योन्यग्रथितपक्ष्मपुटैरारब्धरोमन्थमन्थरमुखैस्सुखासीनैराश्रममृगैरभिनन्दितागमनेषु प्रवहत्सु निशामुखसमीरणेष्वर्धयाममात्रावखण्डितायां विभावर्यां हारीतः कृताहारं मामादाय सर्वैस्तैर्महामुनिभिरनुसृत्य चन्द्रातपोद्भासिनि तपोवनैकदेशे वेत्रासनोपविष्टमनतिदूरवर्तिना जालपादनाम्ना शिष्येण दर्भपवित्रधवित्रपाणिना मन्दमुपवीज्यमानं पितरमवोचत् 'हे तात, सकलेयमाश्चर्यश्रवणकुतूहलकलितहृदया समुपस्थिता तापसपरिषदाबद्धमण्डला प्रतीक्षते । व्यपनीतश्रमश्च कृतोऽयं पतत्रिपोतः । तदावेद्यतां यदनेन कृतम् । अपरस्मिञ्जन्मनि कोऽयमभूद्भविष्यति च' इति । एवमुक्तस्तु स महामुनिरग्रतः स्थितं मामवलोक्य तांश्च सर्वानेकाग्राञ्छ्रवणपरान्मुनीन्बुद्ध्वा शनैःशनैरब्रवीत्—

'श्रूयतां यदि कौतूहलम्—

३४ अस्ति सकलत्रिभुवनललामभूता, प्रसवभूमिरिव कृतयुगस्यात्मनिवासोचितया भगवता महाकालाभिधानेन भुवनत्रयसर्गस्थितिसंहारकारिणा प्रमथनाथेनापरेव पृथिवी समुत्पादिता, द्वितीयपृथिवीशङ्कया जलनिधिनेव रसातलगम्भीरेण परिखावलयेन परिवृता, पशुपतिनिवासप्रीत्या गगनपरिसरोल्लेखिशिखरमालेन कैलासगिरिणेव सुधासितेन प्राकारमण्डलेन परिवृता, प्रकटशङ्खशुक्तिमुक्ताप्रवालमरकतमणिराशिभिश्चामीकरचूर्णसिकतनिकरनिचिताभिरायामिनीभिरगस्त्यपरिपीतसलिलैः सागरैरिव महाविपणिपथैरुपशोभिता, सुरासुरसिद्धगन्धर्वविद्याधरोरगाध्यासिताभिश्चित्रशालाभिरविरतोत्सवप्रमदाकौतुककुतूहलादम्बरतलादवतीर्णाभिर्दिव्यविमानपङ्क्तिभिरिवालंकृता, मथनोद्धृतदुग्धधवलितमन्दरद्युतिभिः कनकमयामलकलशशिखरैरनिलदोलायितसितध्वजैरुपरिपतद्गङ्गैरिव तुषारगिरिशिखरैरमरमन्दिरैर्विराजितशृङ्गाटका, सुधावेदिकोपशोभितोदपानैरनवरतचलितजलघटीयन्त्रसिच्यमानहरितोपवनान्धकारैः केतकीधूलिधूसरैरुपशल्यकैरुपशोभिता, मदमुखरमधुकरकुलान्धकारितनिष्कुटा, स्फुरदुपवनलताकुसुमपरिमलसुरभिसमीरणा, रणितसौभाग्यघण्टैरालोहितांशुकपताकैराबद्धरक्तचामरैर्विद्रुममयैः प्रतिगृहमुच्छ्रितैर्मकराङ्कैः सदनयष्टिकेतुभिः प्रकाशितमकरध्वजपूजा, सततप्रवृत्ताध्ययनध्वनिधौतकल्मषा, स्तिमितमुरजरवगम्भीरगर्जितेषु सलिलसीकरासारस्तबकरचितदुर्दिनेषु पर्यस्तरविकिरणरचितसुरचापचारुषु धारागृहेषु मत्तमयूरैर्मण्डलीकृतशिखण्डैस्ताण्डवव्यसनिभिराबध्यमानकेकाकोलाहला, विकचकुवलयकान्तैरुत्फुल्लकुमुदधवलोदरैरनिमिषदर्शनरमणीयैराखण्डललोचनैरिव सहस्रसंख्यैरुद्भासिता सरोभिः, अविरलकदलीवनकलिताभिरमृतफेनपुञ्जपाण्डुराभिर्दिशि दिशि दन्तवलभिकाभिर्धवलीकृता, यौवनमदमत्तमालवीकुचकलशलुलितसलिलया भगवतो महाकालस्य शिरसि

मुरारिनमालोकनोरगाधिपेनेव मदनसमायत्तनम्भ्रूकुटिमेखया स्वमिव आक्रान्त्या त्रिपुरा परिक्षिप्ता, सकलभुवनख्यातयशसा हरजटाचन्द्रेणेव कोटिसारेण मैनाकेनेवाविदितपक्षपातेन [illegible] प्रकटितकनकपत्र[illegible] [illegible] अनुवृत्तप्रवर्तकेन मन्दरेणेवो[illegible] [illegible] सुजनभीरुणा खलोपजीविनापि प्रणयिजनोपजीव्यमानविभवेन धीरेणापि विनयवता प्रियंवदेनापि सत्यवादिना अभिरूपेणापि स्वदारसंतुष्टेनातिथिजनाभ्यागमार्थिनापि परमार्थज्ञेनापि कामार्थिनापि धर्मप्रधानेन महासत्त्वेनापि परलोकभीरुणा सकलविज्ञानविशेषविदा वदान्येन दक्षिणेन स्मितपूर्वाभिभाषिणा परिहासपेशलेनोज्ज्वलवेषेण शिक्षिताशेषदेशभाषेण वक्रोक्तिनिपुणेनाख्यायिकाख्यानपरिचयचतुरेण सर्वलिपिज्ञेन महाभारतपुराणरामायणानुरागिणा बृहत्कथाकुशलेन द्यूतादिकलाकलापपारगेण श्रुतरागिणा सुभाषितव्यसनिना प्रशान्तेन सुरभिमासमारुतेनेव सततदक्षिणेन हिमगिरिकाननेनेवान्तःसरलेन लक्ष्मणेनेव रामाराधननिपुणेन शत्रुघ्नेनेवाविष्कृतभरतपरिचयेन दिवसेनेव मित्रानुवर्तिना बौद्धेनेव सर्वास्तिवादशूरेण सांख्यागमेनेव प्रधानपुरुषोपेतेन जिनधर्मेणेव जीवानुकम्पिना विलासिजनेनाधिष्ठिता, सशैलेव प्रासादैः सशाखानगरेव महाभवनैः, सकल्पवृक्षेव सत्पुरुषैः, दर्शितविश्वरूपेव चित्रभित्तिभिः, संध्येव पद्मरागानुरागिणी, अमराधिपमूर्तिरिव मखशतानलधूमपूता पशुपतिलास्यक्रीडेव सुधाधवलाट्टहासा, वृद्धेव जातरूपक्षया, गरुडमूर्तिरिवाच्युतस्थितिरमणीया, प्रभातवेलेव प्रबुद्धसर्वलोका, शबरवसतिरिवावलम्बितचामरनागदन्तधवलगृहा, शेषतनुरिव सदासन्नवसुधाधरा, जलनिधिमथनवेलेव महाघोषपूरितदिगन्तरा, प्रस्तुताभिषेकभूमिरिव संनिहितकनकघट-

सहस्रा, गौरीव महासिंहासनोचितमूर्तिः, अदितिरिव देवकुलसहस्रसेव्या, महावराहलीलेव दर्शितहिरण्याक्षपाता, कद्रूरिवानन्दितभुजङ्गलोका, हरिवंशकथेवानेकबालक्रीडारमणीया, प्रकटाङ्गनाभोगाप्यखण्डितचरित्रा, रक्तवर्णापि सुधाधवला, अवलम्बितमुक्ताकलापापि विगतभूषणा, कुसुमप्रकृतिरपि स्थिरा, विजितामरलोकद्युतिरवन्तीषूज्जयिनी नाम नगरी ।

८५. यस्यामुत्तुङ्गसौधोत्सङ्गसंगीतसङ्गिनीनामङ्गनानामतिमधुरेण गीतरवेणाकृष्यमाणोऽधोमुखरथतुरगः पुरःपर्यस्तरथपताकापटः कृतमहाकालप्रणाम इव प्रतिदिनं लक्ष्यते गच्छन्दिवसकरः । यस्यां च संध्यारागारुणा इव सिन्दूरमणिकुट्टिमेषु प्रारब्धकमलिनीपरिमण्डला इव मरकतवेदिकासु, गगनपर्यस्ता इव वैदूर्यमणिभूमिषु, तिमिरपटलविघटनोद्यता इव कृष्णागुरुधूममण्डलेषु, अभिभूततारकापङ्क्तय इव मुक्ताप्रालम्बेषु, विकचकमलचुम्बिन इव नितम्बिनीमुखेषु, प्रभातचन्द्रिकामध्यपतिता इव स्फटिकभित्तिप्रभासु, गगनसिन्धुतरङ्गावलम्बिन इव सितपताकांशुकेषु, पल्लविता इव सूर्यकान्तोपलेषु, राहुमुखकुहरप्रविष्टा इवेन्द्रनीलवातायनविवरेषु विराजन्ते रविगभस्तयः । यस्यां चानुपजाततिमिरत्वादविघटितचक्रवाकमिथुना व्यर्थीकृतसुरतप्रदीपाः संजातमदनानलदिग्दाहा इव भान्ति कामिनीनां भूषणप्रभाभिर्बालातपपिञ्जरा इव रजन्यः । यां च संनिहितविषमलोचनामनवरतमतिमधुरो रतिप्रलाप इव प्रसर्पन्मुखरीकरोति मकरकेतुदाहहेतुभूतो भवनकुलहंसकुलकोलाहलः । यस्यां च निशि निशि पवनविलोलैर्दुकूलपल्लवैरुल्लसद्भिर्मौल्याभिमुखकमलकान्तिलज्जितस्येन्दोः कलङ्कमिवापनयन्तो दूरप्रसारितध्वजभुजाः प्रासादा लक्ष्यन्ते । यस्यां च सौधशिखरशायिनीनां पश्यन् मुखानि पुरसुन्दरीणां मदनपरवश इव पतितः प्रतिमाच्छलेन लुठति बहल-

चन्दनजलसेकशिशिरेषु मणिकुट्टिमेषु मृगलाञ्छनः । यस्यां च निशावसानप्रबुद्धस्य तारतारमपि पठतः पञ्जरभाजः शुकसारिकासमूहस्याभिभूतगृहसारसस्वरामृतेन विस्तारिणा विलासिनीभूषणरवेण विभाव्यमाना व्यर्थीभवन्ति प्रभातमङ्गलगीतयः । यस्यां चानिवृत्तिर्मणिप्रदीपानाम्, अन्तस्तरलताहाराणाम्, अस्थितिः संगीतमुरजध्वनीनाम्, द्वन्द्ववियोगश्चक्रनाम्नाम्, वर्णपरीक्षा कनकानाम्, अस्थिरत्वं ध्वजानाम्, मित्रद्वेषः कुमुदानाम्, कोशगुप्तिरसीनाम् । किं बहुना । यस्यां सुरासुरचूडामणिमरीचिचुम्बितचरणनखमयूखः, निशितशूलदारितान्धकमहासुरः, गौरीनूपुरकोटिघृष्टशेखरचन्द्रशकलः, त्रिपुरभस्मरजःकृताङ्गरागः, मकरध्वजध्वंसविधुरया रत्या प्रसाद्यन्त्या प्रसारितकरयुगविगलितवलयनिकरार्चितचरणः, प्रलयानलशिखाकलापकपिलजटाभारभ्रान्तसुरसिन्धुरन्धकारातिः भगवान्, उत्सृष्टकैलासवासप्रीतिर्महाकालाभिधानः स्वयं वसति ।

४६ तस्यां चैवंविधायां नगर्यां नलनहुषययातिधुन्धुमारभरतभगीरथदशरथप्रतिमः, भुजबलार्जितभूमण्डलः, फलितशक्तित्रयः, मतिमान्, उत्साहसंपन्नः, नीतिशास्त्राखिन्नबुद्धिः, अधीतधर्मशास्त्रः, तृतीय इव तेजसा कान्त्या च सूर्याचन्द्रमसोः, अनेकमखतन्तुपूतमूर्तिः, उपशमितसकलजगदुपप्लवः, विहाय कमलवनान्यवगणय्य नारायणवक्षःस्थलवसतिसुखमुत्फुल्लारविन्दहस्तया शूरसमागमव्यसनिन्या निर्व्याजमालिङ्गितो लक्ष्म्या, महामुनिजनसंसेवितस्य मधुसूदनचरण इव सुरसरित्प्रवाहस्य प्रभवः सत्यस्य, शिशिरस्यापि रिपुजनसंतापकारिणः स्थिरस्यापि नित्यं भ्रमतो निर्मलस्यापि मलिनीकृतारातिवनितामुखकमलद्युतेरतिधवलस्यापि सर्वजनरागकारिणः सुधासूतेरिव सागर उद्भवो यशसः, पाताल इवाश्रितो निजपक्षक्षतिभीतैः

भ्रूलतिभृत्कुटिलैः, ग्रहगण इव बुधानुगतः, मकरध्वज इवोत्सन्नविग्रहः, दशरथ इव सुमित्रोपेतः, पशुपतिरिव महासेनानुयातः, भुजगराज इव क्षमाभरगुरुः नर्मदाप्रवाह इव महावंशप्रभवः, अवतार इव धर्मस्य, प्रतिनिधिरिव पुरुषोत्तमस्य, परिहृतप्रजापीडो राजा तारापीडोऽभूत् ।

४७ यस्तमःप्रसरमलिनवपुषा पापबहुलेन कलिकालेन चालितमामूलतो धर्मं दशाननेनेव कैलासं पशुपतिरिवावष्टभ्य पुनरपि स्थिरीचक्रे । यं च रतिप्रलापजनितदयार्द्रहृदयहरनिर्मितमपरं मकरकेतुममंस्त लोकः । यं च जलनिधितरंगधौतमेखलात्पत्रान्तर्विचारितारागणद्विगुणिततटतरुकुसुमप्रकरादुदयदिन्दुबिम्बविगलदमृतबिन्दुासारार्द्रचन्दनाद्रविशिशिरकररथतुरगखुरशिखरोल्लेखखण्डितोल्लसल्लविलपल्लवादैरावतकरलूनसल्लकीकिसलयदलादाशैलाद् उदयनाम्नः, कपिकुलविलुप्तविरलल्वलीलताफलादुदधिविनिर्मितजलदेवतावन्द्यमानराघवपादादचलपातदलितशङ्खकुलशकलतारकितशिलातलान्नलकरतलकलितशैलसहस्रसंभूतादासेतुबन्धात्, अच्छनिर्झरजलधौततारकासार्थादमृतमथनोद्यतवैकुण्ठकेयूरपत्रमकरकोटिकषणमसृणितग्रावणः सुरासुरहेलावलम्बितवासुकिसमाकर्षणप्रारम्भचलितचरणभरदलितनितम्बकटकादमृतसीकरतिलकसानोरामन्दरात्, नरनारायणचरणमुद्राङ्कितबदरिकाश्रमरमणीयात्कुबेरपुरसुन्दरीभूषणरवमुखरशिखरात्सप्तर्षिसंध्योपासनपूतप्रस्रवणाम्भसो वृकोदरोद्दलितसौगन्धिकखण्डसुगन्धिमण्डलाद्गन्धमादनात्, सेवाञ्जलिकमलमुकुलदन्तुरैः शिरोभिश्चरणनखमयूखग्रथितमुकुटपत्रलताग्रन्थयो भयचकिततरलतारदृशो भुजबलविजिताः प्रणेमुरवनिपाः । येन चानेकरत्नांशुपल्लविते व्याकीर्णमुक्ताफलजालके दिग्गजेनेव तल्पतरावाक्रान्ते सिंहासने भरेण विलोलपल्लवातिकरकम्पिता लता इव नेमुरायामिन्यः सर्वदिशः । यस्मै च

मन्ये सुरपतिरपि स्पृहयांचकार। यस्माच्च धवलीकृतभुवनतलः सकललोक-हृदयानन्दकारी क्रौञ्चादिव हंसनिवहो निर्जगाम गुणगणः। यस्य चामृतामोदसुरभिपरिमलया मन्दरोद्धतबहुलदुग्धसिन्धुफेनलेखयेव धवलीकृत-सुरासुरलोकया दशसु दिक्षु मुखरितभुवनमभ्रम्यत कीर्त्या। यस्य चातिदुःसहप्रतापसंतापस्विद्यमानेव क्षणमपि न मुमोचातपत्रच्छायां राजलक्ष्मीः। तथा च यस्य दिष्टिवृद्धिमिव शुश्राव, उपदेशमिव जग्राह, मङ्गलमिव बहु-मेने, मन्त्रमिव जजाप, आगममिव न विसस्मार चरितं जनः। यस्मिंश्च राजनि गिरीणां विपक्षता, प्रत्ययानां परत्वम्, दर्पणानामभिमुखावस्थानम्, शूलपाणिप्रतिमानां दुर्गाश्लेषः, जलधराणां चापधारणम्, ध्वजानामुन्नतिः, धनुषामवनतिः, वंशानां शिलीमुखमुखक्षतिः, देवतानां यात्रा, कुसुमानां बन्धनस्थितिः, इन्द्रियाणां निग्रहः, वनकरिणां वारिप्रवेशः, तैक्ष्ण्यमसि-धाराणाम्, व्रतिनामग्निधारणम्, ग्रहाणां तुलारोहणम्, अगस्त्योदये विषशुद्धिः केशनखानामायतिभङ्गः, जलददिवसानां मलिनाम्बरत्वम्, रत्नोपलानां भेदः, मुनीनां योगसाधनम्, कुमारस्तुतिषु तारकोद्धरणम्, उष्णरश्मेर्ग्रहणशङ्का, शशिनो ज्येष्ठातिक्रमः, महाभारते दुःशासनापराधाकर्णनम्, वयःपरिणामे दण्डग्रहणम्, असिपरिवारेष्वकुशलयोगः, कामिनीभङ्गेषु वक्रता, करिणां दानविच्छित्तिः, अक्षक्रीडासु शून्यगृहदर्शनं पृथिव्यामासीत्।

४८ तस्य च राज्ञो निखिलशास्त्रकलावगाहगम्भीरबुद्धिः, आशैशवादु-पारूढनिर्भरप्रेमरसः, नीतिशास्त्रप्रयोगकुशलः, भुवनराज्यभारनौकर्णधारः, महत्स्वपि कार्यसंकटेष्वविषण्णधीः, धाम धैर्यस्य, स्थानं स्थितेः, सेतुः सत्यस्य, गुरुर्गुणानाम्, आचार्य आचाराणाम्, धाता धर्मस्य, शेषाहिरिव महीभारधारणक्षमः, सलिलनिधिरिव महासत्त्वः, जरासंध इव घटितसंधि-

विक्रमः त्र्यम्बक इव प्रमाथितदुर्गः, युधिष्ठिर इव धर्मप्रभवः, सकलवेद-वेदाङ्गवित्, अशेषराजकार्यकुशलः, बृहस्पतिरिव सुनासीरस्य, कविरिव वृषपर्वणः, वसिष्ठ इव दशरथस्य, विश्वामित्र इव रामस्य, धौम्य इवाजातशत्रोः, दमनक इव नलस्य, सर्वकार्येष्वाहितमतिरमात्यो ब्राह्मणः शुकनासो नामासीत् । यो नरकासुरशस्त्रप्रहारभीषणे भ्रमन्मन्दरनितम्ब-निर्दयनिष्पेषकर्कशांसपीठे नारायणवक्षःस्थलेऽपि स्थितामदुष्करलाभाममन्यत प्रज्ञाबलेन लक्ष्मीम् । यं चासाद्य दर्शितानेकराज्यफला लतेव पादपमनेक-प्रतानगहना विस्तारमुपययौ प्रज्ञा । यस्य चानेकचारपुरुषसहस्रसंचारनि-चिते चतुरुदधिवेलावलयपर्यन्तप्रमाणे धरणीतले भवन इवाविदितमहरहः समुच्छ्वसितमपि राज्ञां नासीत् ।

४९. स राजा बाल एव सुरकुञ्जरकरपीवरेण राज्यलक्ष्मीलीलोपधानेन सकलजगदभयदानदत्तदीक्षायूपेन स्फुरदसिलतामरीचिजालजटिलेन निखिला-रातिकुलप्रलयधूमकेतुदण्डेन बाहुना विजित्य सप्तद्वीपवलयां वसुंधरां तस्मिञ्छुकनासनाम्नि मन्त्रिणि सुहृदीव राज्यभारमारोप्य सुस्थिताः प्रजाः कृत्वा कर्तव्यशेषमपरमपश्यत् । प्रशमिताशेषविपक्षतया विगताशङ्कः शिथिलीकृतवसुंधराव्यापारः प्रायो यौवनसुखान्यनुबभूव । तथा हि । कदाचिदुल्लसत्कठोरकपोलपुलकजर्जरितकर्णपल्लवानां प्रणयिनीनां चन्दन-जलच्छटाभिरिव सितसुधाच्छविभिरभिषिच्यमानः, कर्णोत्पलैरिव लोच-नांशुभिस्ताड्यमानः, कुङ्कुमधूलिभिरिवाभरणप्रभाभिराकुलीक्रियमाण-लोचनः, धवलांशुकैरिव नखसमयूखजालैराहन्यमानः, चम्पककुसुमदल-मालिकाभिरिव भुजलताभिराबध्यमानः, दष्टाधरधूतकरतलचलन्मणिवलय-झणझणारवरमणीयम्, अतिरभसदलितदन्तपत्रवलदन्तुरशवनम्, उत्क्षिप्तचरण-

तरुगलदलक्तकरक्तशेखरम्, मरममकचग्रहचूर्णितमणिकर्णपूरम्, उल्लसित-कुचकृष्णागुरुपङ्कपत्रलताङ्कितप्रच्छदपटम्, अच्छश्रमजलकणिकाकुलितगो-रोचनातिलकपत्रभङ्गम्, अनङ्गपरवशः सुरतमाततान। कदाचिन्मकरकेतु-कनकनाराचपरम्पराभिरिव कामिनीकरपुटविनिर्गताभिः कुङ्कुमजलधाराभिः पिञ्जरीक्रियमाणकायो लाक्षाजलच्छटप्रहारपाटलीकृतदुकूलो मृगमदजल-बिन्दुशबलचन्दनस्थासकः कनकशृङ्गकोशैश्चिरं चिक्रीड। कदाचित्कुच-चन्दनचूर्णधवलितोर्मिमालम्, चटुलतुलाकोटिवाचालचरणालक्तकम्भित्तहंस-मिथुनम्, अलकनिपतितकुसुमभारम्, प्लवमानकर्णपूरकुवलयदलम्, उन्नत-नितम्बक्षोभजर्जरिततरंगम्, उद्दलितनालध्वस्तनलिनिनिपतितधूलिपटलम्, अनवरतकरास्फालनस्फुरत्फेनबिन्दुचन्द्रकितं सावरोधजनो जलक्रीडया गृह-दीर्घिकाणामम्भश्चकार। कदाचित्संकेतवञ्चिताभिः प्रणयिनीभिराबद्ध-भङ्गुरभृकुटिभिरारणितपारिहार्यसुभगभुजलताभिर्बकुलकुसुमावलीभिः संयत-चरणो नखकिरणविमिश्रैः कुसुमदामभिः कृतापराधो दिवसमताड्यत। कदाचिद्बकुलतरुरिव कामिनीगण्डूषसीधुधारास्वादमुदितो विकासमभजत। कदाचिदशोकपादप इव युवतिचरणतलप्रहारसंक्रान्तालक्तको रागमुवाह। कदाचिन्मुसलायुध इव चन्दनधवलः कण्ठावसक्तलोलकुसुममालः पानमसेवत। कदाचिद्वन्यगज इव मदरक्तकपोलदोलायमानकर्णपल्लवो मदकलः काननं विकचवनलताकुसुमसुरभिपरिमलं जगाहे। कदाचित्क्वणित-मणिनूपुरनिनादानन्दितमानसो हंस इव कमलवनेषु रेमे। कदाचिन्मृग-पतिरिव स्कन्धावलम्बिकेसरमालः क्रीडापर्वतेषु विचचार। कदाचिन्मधुकर इव विजृम्भमाणकुसुममुकुलदन्तुरेषु लतागृहेषु बभ्राम। कदाचिन्नील-पटकिरचितावगुण्ठनो बहुलपक्षप्रदोषदत्तसंकेताः सुन्दरीरभिससार। कदा-

निव विर्घाटितकनककपाटं प्रकटवातायनेष्वनवरतदह्यमानकृष्णागुरुधूमरेकैरिव पारावतैरधिष्ठितविटङ्केषु प्रासादकुक्षिषु कतिपयाप्तसुहृत्परिवृतो वीणावेणुमुरजमनोहरमवरोधसंगीतकं ददर्श। किं बहुना। यद्यदतिरमणीयमविरुद्धमायत्यां तदात्वे च तत्तदनाक्षिप्तचेताः परिसमाप्तत्वादन्येषां पृथिवीव्यापाराणां सिषेवे, नत्वतिव्यसनितया। प्रमुदितप्रजस्य परिसमाप्तसकलमहीप्रयोजनस्य नरपतेर्विषयोपभोगलीला भूषणम्, इतरस्य तु विडम्बना। प्रजानुरागहेतोरन्तरान्तरा दर्शनं ददौ, सिंहासनं च निमित्तेष्वारुरोह।

५० शुकनासोऽपि महान्तं राज्यभारमनायासेनैव प्रज्ञाबलेन बभार। यथैव राजा कार्याण्यकार्षीत्तद्वदसावपि द्विगुणीकृतप्रजानुरागो राजकार्याणि चक्रे। तमपि चलितचूडामणिमरीचिमञ्जरीजालिभिर्मौलिभिरावर्जितकुसुमशेखरच्युतमधुसीकरसिक्तनृपसभं दूरावनतिप्रेङ्खोलितमणिकुण्डलकोटिसंघट्टिताङ्गदं राजकमाननाम। तस्मिन्नपि चलिते चलितचटुलतुरगबलमुखरखुररवबधिरीकृतभुवनान्तरालाः, बलभरप्रचलवसुधातलदोलायमानगिरयः, गलन्मदान्धगन्धगजदानधारान्धकाराः, संसर्पदतिबहुलधूलिपटलधूसरितसिन्धवः, प्रचलत्पदातिकलकलरवस्फोटितकर्णविवराः, सरभसोद्घुष्यमाणजयशब्दनिर्भराः, प्रोद्धूयमानधवलचामरसहस्रसंछादिताः, पुञ्जितनरेन्द्रवृन्दकनकदण्डातपत्रसंघट्टनष्टदिवसा दश दिशो बभूवुः।

५१ एवं तस्य राज्ञो मन्त्रिविनिवेशितराज्यभारस्य यौवनसुखमनुभवतः कालो जगाम। भूयसा च कालेनान्येषामपि जीवलोकसुखानां प्रायः सर्वेषामन्तं ययौ। एकं तु सुतमुखदर्शनसुखं न लेभे। तथोपभुज्यमानमपि निष्फलपुष्पदर्शनं शरवणमिवान्तःपुरमभूत्। यथा यथा च यौवनमतिचक्राम, तथा तथा विफलमनोरथस्यानपत्यताजन्माववर्धतास्य संतापः।

विषयोपभोगसुखेच्छाभिश्च मनो विजज्ञे। नरपतिसहस्रपरिवृतमप्यसहायमिव, चक्षुष्मन्तमप्यन्धमिव, भुवनालम्बनमपि निरालम्बमिवात्मानममन्यत।

५२ अथ तस्य चन्द्रलेखेव हरजटाकलापस्य, कौस्तुभप्रभेव कैटभारातिवक्षःस्थलस्य, वनमालेव मुसलायुधस्य, वेलेव सागरस्य, मदलेखेव दिग्गजस्य, लतेव पादपस्य, पुष्पोद्गतिरिव सुरभिमासस्य, चन्द्रिकेव चन्द्रमसः, कमलिनीव सरसः, तारापङ्क्तिरिव नभसः, हंसमालेव मानसस्य, चन्दनवनराजिरिव मलयस्य, फणामणिशिखेव शेषस्य, भूषणमभूत्त्रिभुवनविस्मयजननी जननीव वनिताविभ्रमाणां सकलान्तःपुरप्रधानभूता महिषी विलासवती नाम।

५३ एकदा च तदावासगतस्तां चिन्तास्तिमितदृष्टिना शोकमूकेन परिजनेन परिवृताम्, आरादुपस्थितैश्च ध्यानानिमिषलोचनैः कञ्चुकिभिरुपास्यमानाम्, अनतिदूरवर्तिनीभिश्चान्तःपुरवृद्धाभिराश्वास्यमानाम्, अविरलाश्रुपातार्द्रीकृतदुकूलाम्, अनलंकृताम्, वामकरतलविनिहितमुखकमलाम्, असंयतालकाम्, सुनिबिडपर्यङ्किकोपविष्टाम्, रुदतीं ददर्श। कृताभ्युत्थानां च तां तस्यामेव पर्यङ्किकायामुपवेश्य स्वयं चोपविश्याविज्ञातबाष्पकारणो भीतभीत इव करतलेन विगतबाष्पाम्भःकणौ कुर्वन्कपोलौ भूपालस्तामवादीत्——'देवि, किमर्थमन्तर्गतगुरुशोकभारमन्थरमशब्दं रुद्यते। ग्रथ्नन्ति हि मुक्ताफलजालकमिव बाष्पबिन्दुनिकरमेतास्तव पक्ष्मपङ्क्तयः। किमर्थं च कृशोदरि, नालंकृतासि। बालातप इव रक्तारविन्दकोशयोः किमिति न पातितश्चरणयोरयमलक्तकरसः। कुसुमशरसरःकलहंसकौ यस्मात्पादपङ्कजस्पर्शेन नानुगृहीतौ मणिनूपुरौ। किंनिमित्तमयमपगतमेखलाकलापमूको मध्यभागः। किमिति च हरिण इव हरिणलाञ्छने

न लिखितः कृष्णागुरुपत्रभङ्गः पयोधरभारे । केन कारणेन तन्वीयं हर-मुकुटचन्द्रलेखेव गङ्गास्रोतसा न विभूषिता हारेण वरोरु, शिरोधरा । किं वृथा वहसि विलासिनि स्रवदश्रुजललवधौतपत्रलतं कपोलयुगम् । इदं च कोमलाङ्गुलिदलनिकरं रक्तोत्पलमिव करतलं किमिति कर्णपूरतामारोपितम् । इमां च केन हेतुना मानिनि, धारयस्यनुपरचितगोरोचनाबिन्दु-तिलकामसंयमितालकिनीं ललाटरेखाम् । अयं च ते बहुलपक्षप्रदोष इव चन्द्रलेखाविरहितः करोति मे दृष्टिखेदमतिबहुलतिमिरपटलान्धकारः कुसुमरहितः केशपाशः । प्रसीद, निवेदय देवि, दुःखनिमित्तम् । एते हि पल्लवमिव सरागं मे हृदयमाकम्पयन्ति तरलीकृतस्तनांशुकास्तवायताः श्वासमरुतः । कच्चिन्मयापराद्धमन्येन वा केनचिदस्मदनुजीविना परिजनेन । अतिनिपुणमपि चिन्तयन्न पश्यामि खलु स्खलितमप्यात्मनस्त्वद्विषये । त्वदायत्तं हि मे जीवितं राज्यं च । कथ्यतां सुन्दरि, शुचः कारणम्' इत्येवमभिधीयमाना विलासवती यदा न किंचिदपि प्रतिवचः प्रतिपेदे तदा विरुद्धबाष्पहेतुमन्यः परिजनमपृच्छत् ।

५४ अथ तस्यास्ताम्बूलकरङ्कवाहिनी सततप्रत्यासन्ना मकरिका नाम राजानमुवाच— देव, कुतो देवादल्पमपि परिस्खलितम् । अभिमुखे च देवे का शक्तिः परिजनस्यान्यस्य वा कस्यचिदपराद्धुम् । किंतु महाग्रहगृहीतेव विफलराजसमागमास्मीत्ययमस्या देव्याः संतापः । महांश्च कालः संतप्यमानायाः । प्रथममपि स्वामिनी दानवश्रीरिव सततनिन्दितसुरता शयनस्नानभोजनभूषणपरिग्रहादिषु समुचितेष्वपि दिवसव्यापारेषु कथंकथमपि परिजनप्रयत्नादनुवर्तमाना सशोकेवासीत् । देवहृदयपीडापरिजिहीर्षया च न दर्शितवती विकारम् । अद्य तु चतुर्दशीति भगवन्तं महाकालमर्चितुम्

इतो गतश्च तत्र महाभारते वाच्यमाने श्रुतम्—'अपुत्राणां किल न सन्ति लोकाः शुभाः। पुंनाम्नो नरकात्त्रायत इति पुत्रः' इत्येतत् श्रुत्वा भवनमागत्य परिजनेन सशिरःप्रणाममभ्यर्थ्यमानापि नाहारमभिनन्दति, न भूषणपरिग्रहमाचरति, नोत्तरं प्रतिपद्यते। केवलमविरलबाष्पदुर्दिनान्धकारितमुखी रोदिति। एतदाकर्ण्य देवः प्रमाणम्' इत्येतदभिधाय विरराम।

५५ विरतवचनायां तस्यां भूमिपालस्तूष्णीं मुहूर्तमिव स्थित्वा दीर्घमुष्णं च निःश्वस्य निजगाद— 'देवि, किमत्र क्रियतां दैवायत्ते वस्तुनि। अलमतिमात्रं रुदितेन। न वयमनुग्राह्याः प्रायो देवतानाम्। आत्मजपरिष्वङ्गामृतास्वादसुखस्य नूनमभाजनमस्माकं हृदयम्। अन्यस्मिञ्जन्मनि न कृतमवदातं कर्म। जन्मान्तरकृतं हि कर्म फलमुपनयति पुरुषस्येहजन्मनि। न हि शक्यं दैवमन्यथा कर्तुमभियुक्तेनापि। यावन्मानुष्यके शक्यमुपपादयितुं तावत्सर्वमुपपाद्यताम्। अधिकां कुरु देवि, गुरुषु भक्तिम्। द्विगुणामुपपादय देवतासु पूजाम्। ऋषिजनसपर्यासु दर्शितादरा भव। परं हि दैवतमृषयः यत्नेनाराधिता यथासमीहितफलानां दुर्लभानामपि वराणां दातारो भवन्ति। श्रूयन्ते हि पुरा चण्डकौशिकप्रभावान्मगधेषु बृहद्रथो नाम राजा जनार्दनस्य जेतारमतुलभुजबलमप्रतिरथं जरासन्धं नाम तनयं लेभे। दशरथश्च राजा परिणतवया विभाण्डकमहामुनिसुतस्यर्ष्यशृङ्गस्य प्रसादान्नारायणभुजानिवाप्रतिहतानुदधीनिवाक्षोभ्यानवाप चतुरः पुत्रान्। अन्ये च राजर्षयस्तपोधनानाराध्य पुत्रदर्शनामृतास्वादसुखभाजो बभूवुः। अमोघफला हि महामुनिसेवा भवन्ति। अहमपि खलु देवि, कदा समुपारूढगर्भभरालसामापाण्डुमुखीमासन्नपूर्णचन्द्रोदयामिव पौर्णमासीनिशां देवीं द्रक्ष्यामि। कदा मे तनयजन्ममहोत्सवानन्दनिर्भरो हरिष्यति पूर्णपात्रं

परिजनः। कदा हरिद्रवसनधारिणी सुतसनाथोत्सङ्गा द्यौरिवोदितरविमण्डला मामानन्दयिष्यति देवी। कदा सर्वौषधिपिञ्जरजटिलकेशो निहितरक्षाघृतबिन्दुनि तालुनि विन्यस्तगौरसर्षपोन्मिश्रभूतिलेशो गोरोचनाचित्रकण्ठसूत्रग्रन्थिरुत्तानशयो दशनशून्यस्मिताननः पुत्रको जनयिष्यति मे हृदयाह्लादम्। कदा गोरोचनाकपिलद्युतिरन्तःपुरिकाकरतलपरम्परासंचार्यमाणमूर्तिरशेषजनवन्दितो मङ्गलप्रदीप इव मे शोकान्धकारमुन्मूलयिष्यति चक्षुषोः। कदा च क्षितिरेणुधूसरो मण्डयिष्यति मम हृदयेन दृष्ट्या च सह परिभ्रमन्भवनाङ्गणम्। कदा केसरिकिशोरक इव संजातजानुचङ्क्रमणावस्थः संचरिष्यतीतस्ततः स्फटिकमणिभित्त्यन्तरितान् भवनमृगशावकाञ्जिघृक्षुः। कदान्तःपुरनूपुरनिनादसक्तान्गृहकलहंसकाननुसरन्कक्षान्तरप्रधावितः कनकमेखलाघण्टिकारवानुसारिणीमायासयिष्यति धात्रीम्। कदा कृष्णागुरुपङ्कलिखितमदलेखालंकृतगण्डस्थलकः मुखडिण्डिमध्वनिजनितप्रीतिरूर्ध्वकरविप्रकीर्णचन्दनचूर्णधूलीधूसरः कुञ्चिताङ्गुलिशिखराङ्कुशाकर्षणविधूतशिराः करिष्यति मत्तगजराजलीलाक्रीडाः। कदा मातुश्चरणयुगलरागोपयुक्तशेषेण पिण्डालक्तकरसेन वृद्धकञ्चुकिनां विडम्बयिष्यति मुखानि। कदा कुतूहलचञ्चललोचनो मणिकुट्टिमेष्वधोदत्तदृष्टिरनुसरिष्यति स्खलद्गतिरात्मनः प्रतिबिम्बानि। कदा नरेन्द्रसहस्रप्रसारितभुजयुगलाभिनन्द्यमानागमनो भूषणमणिमयूखाकुलीक्रियमाणलोलदृष्टिरास्थानस्थितस्य मे पुरः सर्पिष्यति समान्तरेषु। इत्येतानि मनोरथशतानि चिन्तयतोऽन्तःसंतप्यमानस्य प्रयान्ति रजन्यः। मामपि दहत्येवायमहर्निशमनल इवानपत्यतासमुद्भवः शोकः। शून्यमिव मे प्रतिभाति जगत्। अफलमिव पश्यामि राज्यम्। अप्रतिविधेये तु विधातरि किं करोमि।

तन्मुच्यतामयं देवि, शोकानुबन्धः । आधीयतां धैर्ये धर्मे च धीः । धर्मपरायणानां हि सदा समीपसंचारिण्यः कल्याणसंपदो भवन्ति' इत्येवमभिधाय सलिलमादाय स्वयं करतलेनाभिनवपल्लवेनेव विकचकमलोपमानमाननमस्याः साश्रुलेखं ममार्ज । पुनःपुनश्च प्रियशतमधुराभिः शोकापनोदनिपुणाभिः धर्मोपदेशगर्भाभिर्वाग्भिराश्वास्य सुचिरं स्थित्वा नरेन्द्रो निर्जगाम ।

५६ निर्गते च तस्मिन्मन्दीभूतशोका विलासवती यथाक्रियमाणाभरण-परिग्रहादिकमुचितं दिवसव्यापारमन्वतिष्ठत् । ततःप्रभृति नुतरां देवताराधनेषु ब्राह्मणपूजासु गुरुजनसपर्यास्वादरवती बभूव । यद्यच्च किंचित्कुतश्चिच्छुश्राव गर्भतृष्णया तत्तत्सर्वं चकार । न महान्तमपि क्लेशमजीगणत् । अनवरतदह्यमानगुग्गुलबहुलधूमान्धकारितेषु चण्डिकागृहेषु धवलाम्बरेण शुचिर्भूत्वोपोषिता हरितकुशोपच्छदेषु मुसलशयनेषु सुष्वाप । पुण्यसलिलपूर्णैर्विविधकुसुमफलोपेतैः क्षीरतरुपल्लवलाञ्छनैः सर्वरत्नगर्भैः शातकुम्भकुम्भैर्गोकुलेषु वृद्धगोपवनितालंकृतमङ्गलानां लक्षणसंपन्नानां गवामधः सस्नौ । प्रतिदिवसमुत्थायोत्थाय सर्वरत्नोपेतानि हैमानि तिलपात्राणि ब्राह्मणेभ्यो ददौ । महानरेन्द्रलिखितमण्डलमध्यवर्तिनी विविधबलिपानानन्दितदिग्देवतानि बहुलचतुर्दशीनिशासु चतुष्पथे स्नपनमङ्गलानि भेजे । सिद्धायतनानि कृतविचित्रदेवतोपयाचितकानि सिषेवे । दर्शितप्रत्ययानि संनिधानमातृकाभवनानि जगाम । प्रसिद्धेषु नागकुलह्रदेषु ममज्ज । अश्वत्थप्रभृतीनुपपादितपूजान्महावनस्पतीन्कृतप्रदक्षिणा ववन्दे । दोलायमानवलयेन पाणियुगलेन स्नाता स्वयमखण्डसिक्थसंपादितं रजतपात्रपरिगृहीतं वायसेभ्यो दध्योदनबलिमदात् । अपरिमितकुसुमधूपविलेपापूपपललपायसबलिलाजकलिताम-हरहरम्बादेवीसपर्यामाततान । स्वयमुपहृतपिण्डपात्रान्भक्तिप्रवणेन मनसा

सिद्धादेशानक्षपणकान्पप्रच्छ । विप्रश्निकादेशवचनानि बहु मेने । निमित्तज्ञानुपचचार । शकुनज्ञानविदामादरमदर्शयत् । अनेकवृद्धपरम्परागतानि रहस्यान्यङ्गीचकार । दर्शनागतान्द्विजजनमात्मजदर्शनोत्सुका वेदश्रुतीरकारयत् । अनवरतवाच्यमानाः पुण्यकथाः शुश्राव । गोरोचनालिखितभूर्जपत्रगर्भान्मन्त्रकरण्डकानुवाह । रक्षाप्रतिसरोपेतान्योषधीसूत्राणि बबन्ध । परिजनोऽपि चास्याः सततमुपश्रुत्यै निर्जगाम । तन्निमित्तानि च जग्राह । शिवाभ्यो मांसबलिपिण्डमनुदिनं निश्युत्ससर्ज । स्वप्नदर्शनाश्चर्याण्याचार्याणामाचचक्षे । चत्वरेषु शिवबलिमुपजहार ।

५७ एवं च गच्छति काले कदाचिद्राजा क्षीणभूयिष्ठायां रजन्यामल्पावशेषपाण्डुतारके जरत्पारावतपक्षधूम्रे नभसि स्वप्ने सितप्रासादशिखरस्थिताया विलासवत्याः करिण्या इव बिसवलयमानने सकलकलापूर्णमण्डलं शशिनं प्रविशन्तमद्राक्षीत् । प्रबुद्धश्चोत्थाय हर्षविकाशस्फीततरेण चक्षुषा धवलीकृतवासभवनस्तस्मिन्नेव क्षणे शुकनासं समाहूय स्वप्नमकथयत् । स तं समुपजातहर्षः प्रत्युवाच— 'देव, संपन्नाः सुचिरादस्माकं प्रजानां च मनोरथाः । कतिपयैरेवाहोभिरसंदेहमनुभवति स्वामी सुतमुखकमलावलोकनसुखम् । अद्य खलु मयापि निशि स्वप्ने धौतवल्कलवाससा शान्तमूर्तिना दिव्याकृतिना द्विजेन विकचचन्द्रकलावदातदलशतमालोलकेसरसहस्रजटालमकरन्दबिन्दुसीकरवर्षि पुण्डरीकमुत्सङ्गे देव्या मनोरमाया निहितं दृष्टम् । आवेदयन्ति हि प्रत्यासन्नमानन्दमग्रपातीनि शुभानि निमित्तानि । किं चान्यदानन्दकारणमतो भविष्यति । अवितथफला हि प्रायो निशावसानसमयदृष्टा भवन्ति स्वप्नाः । सर्वथा न चिरेण मान्धतारमिव धौरेयं सर्वराजर्षीणां भुवनानन्दहेतुमात्मजं जनयिष्यति देवी । शरत्कालकमलिनी-

वाभिनवकमलोद्गमेन गन्धगजमाह्लादयिष्यति देवम् । येनेयं दिग्गजमण्डलेनेवाविच्छिन्नसंताना क्षितिभारधारणोचिता भविष्यति कुलसंततिः स्वामिनः' इत्येवमभिदधानमेव तं करेण गृहीत्वा नरेन्द्रः प्रविश्याभ्यन्तरमुभाभ्यामपि ताभ्यां स्वप्नाभ्यां विलासवतीमानन्दयांचकार। कतिपयदिवसापगमे च देवताप्रसादात्सरसीमिव प्रतिमाशशी विवेश गर्भो विलासवतीम्। येन नन्दनराजिरिव पारिजातेन मधुसूदनवक्षःस्थलीव कौस्तुभमणिना सुतरामराजत सा। दर्पणश्रीरिव गर्भच्छलेन संक्रान्तमवनिपालप्रतिबिम्बमुवाह। सा शनैः शनैश्च प्रतिदिनमुपचीयमानगर्भा निर्भरपरिपीतसागरसलिलभरमन्थरेव मेघमाला मन्दं मन्दं संचचार। मुहुरनुबद्धजृम्भिकाजिह्मितलोचना सालसं निशश्वास। तथावस्थां तामहरहः स्वयमनेकरसवाञ्छितपानभोजनां प्रावृषमिव श्यामायमानपयोधरमुखीं केतकीमिव गर्भच्छविपाण्डुरामलोक्येङ्गितकुशलः परिजनो विज्ञातवान्।

५८ अथ तस्याः सर्वसेवकवर्गप्रधानभूता, सदा च राजसंनिकर्षप्रगल्भा, सर्वमङ्गलकुशला कुलवर्धना नाम सहचरिका प्रशस्ते दिवसे प्रदोषोत्तरवेलायामभ्यन्तरास्थानमण्डपगतम्, गन्धतैलावसेकज्वलितदीपिकासहस्रपरिवारम्, उडुनिकरमध्यवर्तिनमिव पौर्णमासीशशिनम्, उरगराजफणामणिसहस्रान्तरालस्थितमिव नारायणम्, मूर्धावसिक्तैः प्रधाननरेन्द्रैः परिमितैः परिवृतम्, अनतिदूरावस्थितपरिजनम्, अनन्तरमुत्तुङ्गवेत्रासनोपविष्टेन धौतधवलाम्बरपरिधानेनानुल्बणवेषेण जलनिधिनेवागाधगाम्भीर्येण समुपारूढविश्रम्भनिर्भरास्तास्ताः कथाः शुकनासेन कुर्वाणं भूमिपालमुपसृत्य रहः कर्णमूले विदितं विलासवतीगर्भवृत्तान्तमकार्षीत्।

५९ तेन तु तस्या वचनेनाश्रुतपूर्वेणासंभाव्येनामृतरसेनेव सिक्तसर्वाङ्गस्य

सद्यःप्रस्फुटरोमाञ्चनिकरकण्टकिततनोरानन्दरसेन विह्वलीक्रियमाणस्य स्मितविकसितकपोलस्थलस्य परिपूरितहृदयातिरिक्तहर्षमिव दशनांशुवितानच्छलेन विकिरतो राज्ञः शुकनासमुखे लोलतारकमानन्दजलबिन्दुक्लिन्नपक्ष्ममालं तत्क्षणं पपात चक्षुः। अनालोकितपूर्वं तु हर्षप्रकर्षमभिसमीक्ष्य भूपतेः कुलवर्धनां च स्मितविकसितमुखीमागतां दृष्ट्वा तस्य चार्थस्य सततं मनसि विपरिवर्तमानत्वादविदितवृत्तान्तोऽपि तत्कालोचितमपरमतिमहतो हर्षस्य कारणमपश्यञ्शुकनासः स्वयमुत्प्रेक्ष्य समुत्सर्पितासनः समीपतरमुपसृत्य नातिप्रकटमाबभाषे— 'देव, अस्ति किंचित्तस्मिन्स्वप्नदर्शने सत्यम्। अत्यन्तमुत्फुल्ललोचना हि कुलवर्धना दृश्यते। देवस्यापीदं प्रियवचनश्रवणकुतूहलादिव श्रवणमूलमुपसर्पदुपरचयदिव नीलकुवलयकर्णपूरशोभामानन्दजलपरिप्लुतं तरलतारकं विकसदावेदयति महत्प्रहर्षकारणमीक्षणयुगलम्। उपारूढमहोत्सवश्रवणकुतूहलमुत्सुकोत्सुकं ताम्यति मे मनः। तदावेदयतु देवः किमिदम्' इत्युक्तवति तस्मिन्राजा विहस्याब्रवीत्— 'यदि सत्यमनया यथा कथितं तथा सर्वमवितथं स्वप्नदर्शनम्। अहं तु न श्रद्दधे। कुतोऽस्माकमियती भाग्यसंपत्। अभाजनं हि वयमीदृशानां प्रियवचनश्रवणानाम्। अवितथवादिनीमप्यहं कुलवर्धनामेवंविधानां कल्याणानामसंभावितमात्मानं मन्यमानो विपरीतामिवाद्य पश्यामि। तदुत्तिष्ठ। स्वयमेव गत्वा किमत्र सत्यमिति देवीं पृष्ट्वा ज्ञास्यामि' इत्यभिधाय विसृज्य सकलनरेन्द्रलोकमुन्मुच्य स्वाङ्गेभ्यो भूषणानि कुलवर्धनायै दत्वा तया च दत्तप्रसादानन्तरमवनितलाश्लिष्टललाटरेखया शिरःप्रणामेनाभ्यर्चितः सह शुकनासेनोत्थाय हर्षविशेषनिर्भरेण त्वर्यमाणो मनसा पवनचलितनीलकुवलयदललीलाविडम्बकेन दक्षिणेनाक्ष्णा परिस्फुरतामिनन्द्यमानस्तत्कालसेवासमुचितेन विरलविरलेन

परिजनेनानुगम्यमानः पुरःसंसर्पिणीनामनिललोलस्थूलशिखानां प्रदीपिकाना-
मालोकेन समुत्सार्यमाणकक्षान्तरतिमिरसंहतिरन्तःपुरमयासीत् ।

६० तत्र च मुक्तरक्षासंविधाने, नवसुधानुलेपनधवलिते, प्रज्वलितमङ्ग-
लप्रदीपे, पूर्णकलशाधिष्ठितपक्षके, प्रत्यग्रलिखितमङ्गल्यालेख्योज्ज्वलित-
भित्तिभागमनोहारिणि, उपरचितसितविताने वितानपर्यन्तावबद्धमुक्तागुणे,
मणिप्रदीपप्रहततिमिरे वासभवने भूतिलिखितरत्नाक्तरक्षापरिक्षेपम्,
शयनशिरोभागविन्यस्तधवलनिद्रामङ्गलकलशम्, आबद्धविविधौषधिमूल-
यन्त्रपवित्रम्, अवस्थापितरक्षाशक्तिवलयम्, इतस्ततो विप्रकीर्णगौरसर्षपम्,
अवलम्बितबालयोक्त्रग्रथितलोलपिप्पलपत्रम्, आसक्तहरितारिष्टपल्लवम्,
उत्तुङ्गपादपीठप्रतिष्ठितम्, इन्दुदीधितिधवलप्रच्छदपटम्, अचलराजशिला-
तलविशालम्, गर्भोचितं शयनतलमधिशयानां कनकपात्रपरिगृहीतैरवि-
च्छिन्नविरलावस्थितदधिलवैर्जलतरङ्गतरलश्वेतशालिसिक्थनिकरैरग्रथितकुसुम
सनाथैः पूर्णभाजनैरखण्डितानतमत्स्यपटलैश्च प्रत्यग्रपिशितपिण्डमिश्रैरवि-
च्छिन्नसलिलधारानुगम्यमानमार्गैः पटलकप्रज्वलितैश्च शीतलप्रदीपैर्गोरोचना-
मिश्रगौरसर्षपैश्च सलिलाञ्जलिभिश्चाचारकुशलेनान्तःपुरजरतीजनेन क्रिय-
माणावतरणकमङ्गलाम्, धवलाम्बरविविक्तवेषेण प्रमुदितेन प्रस्तुतमङ्गलप्राशा-
लापेन परिजनेनोपास्यमानाम्, उपारूढगर्भतयान्तर्गतकुलशैलामिव क्षितिम्,
सलिलनिमग्नैरावतामिव मन्दाकिनीम्, गुहागतसिंहामिव गिरिराजमेखलाम्,
जलधरपटलान्तरितदिनकरामिव दिवसश्रियम्, उदयगिरितिरोहितशशि-
मण्डलामिव विभावरीम्, अभ्यर्णब्रह्मकमलविनिर्गमामिव नारायणनाभिम्,
आसन्नागस्त्योदयामिव दक्षिणाशाम्, फेनावृतामृतकलशामिव क्षीरोदवेलाम्,
गोरोचनाचित्रितदशमनुपहतमतिधवलं दुकूलयुगलं वसानां विलासवतीं

ददर्श । ससंभ्रमपरिजनप्रसारितकरतलालम्बनावष्टम्भेन वामजानुविन्यस्तहस्तपल्लवां प्रचलितभूषणमणिरवमुखरमुत्तिष्ठन्तीं विलासवतीम् 'अलमलमत्यादरेण । देवि, नोत्थातव्यम्' इत्यभिधाय सह तया तस्मिन्नेव शयनीये पार्थिवः समुपाविशत् । प्रमृष्टचामीकरचारुपादे धवलोपच्छदे चासन्ने शयनान्तरे शुकनासोऽपि न्यषीदत् ।

६१ अथ तामुपारूढगर्भामालोक्य हर्षभरमन्थरेण मनसा प्रस्तुतपरिहासो राजा 'देवि, शुकनासः पृच्छति यदाह कुलवर्धना किमपि तत्किं तथैव' इत्युवाच । अथात्यक्तस्मितच्छुरितकपोलाधरलोचना लज्जया दशनांशुजालकत्यानेनांशुकेनेव मुखमाच्छादयन्ती विलासवती तत्क्षणमधोमुखी तस्थौ । पुनःपुनश्चानुबध्यमाना 'किं मामतिमात्रं त्रपापरवशां करोषि । नाहं किंचिदपि वेद्मि' इत्यभिदधाना तिर्यग्वलितनारकेण चक्षुषावनतमुखी राजानं सास्यसूयमिवापश्यत् । अपरिस्फुटहासज्योत्स्नाविशदेन मुखशशिना भूभुजां पतिरेनां भूयो बभाषे —'सुतनु, यदि मदीयेन वचसा तव त्रपा विनन्यते तदयमहं स्थितो निभृतम् । अस्य तु किं प्रतिविधास्यसि विघटमानदलकोशविशदचम्पकद्युतेः सवर्णतया परिमलानुमीयमानस्य कुङ्कुमाङ्गरागस्य पाण्डुरतामापद्यमानस्य, अनयोश्च गर्भसंभवामृतावसेकनिर्वाप्यमानशोकानलप्रभवं धूममिव वमतोर्गृहीतनीलोत्पलयोरिव चक्रवाकयोस्तमालपल्लवलाञ्छितमुखयोरिव कनककलशयोः, सकृदिवालिखितकृष्णागुरुपङ्कपत्रलतयोः श्यामायमानचूचुकयोः पयोधरयोः, अस्य च प्रतिदिनमतिगाढतरतामापद्यमानेन काञ्चीकलापेन दूयमानस्य नश्यत्त्रिवलिरेखावलयस्य कृशिमानमुज्झतो मध्यभागस्य ।' इत्येवं ब्रुवाणमवनिपालमन्तर्मुखहासः शुकनासः 'देव, किमायासयसि देवीम् । इयमनया कथयापि लज्जते । त्यज कुल-

वर्धनाकथितवार्तासंबद्धमालापकम्' इत्यब्रवीत्। एवंविधाभिश्च नर्मप्रायाभिः कथाभिः सुचिरं स्थित्वा शुकनासः स्वभवनमयासीत्। नरेन्द्रोऽपि तस्मिन्नेव वासगृहे तया सह तां निशामत्यवाहयत्।

६२ ततः क्रमेण समीहितगर्भदोहदसंपादनप्रमुदिता पूर्णे प्रसवसमये पुण्ये ऽहन्यनवरतगलन्नाडिकाकलितकालकलैर्बहिरागृहीतच्छायैर्गणकैर्गृहीते लग्ने प्रशस्तायां वेलायामिरंमदमिव मेघमाला सकललोकहृदयानन्दकारिणं विलासवती सुतमसूत। तस्मिञ्जाते सरभसमितस्ततः प्रधावितस्य परिजनस्य चरणशतसंक्षोभचलितक्षितितलो भूपालाभिमुखप्रस्रुतास्खलद्गतिशून्यकञ्चुकिसहस्रो जनसंमर्दनिष्पिष्यमाणपतितकुब्जवामनकिरातगणो विस्फार्यमाणान्तःपुरजनाभरणझङ्कारमनोहरः पूर्णपात्राहरणविलुप्यमानवसनभूषणः संक्षोभितनगरो राजकुले दिष्टिवृद्धिसंभ्रमोऽतिमहानभूत्। अनन्तरं च मन्दरमथ्यमानजलधिघोषगम्भीरदुन्दुभिध्वानपुरःसरेण प्रहतमृदुमृदङ्गशङ्खकाहलानकनिवहनिर्भरेण मङ्गलपटहपटुरवसंवर्धितेनानेकजनसहस्रकलकलबहुलेन त्रिभुवनमापूरयतोत्सवकोलाहलेन ससामन्ताः सान्तःपुराः सप्रकृतयः सराजलोकाः सवेश्यायुवतयः सबालवृद्धा ननृतुरागोपालमुन्मत्ता इव हर्षनिर्भराः प्रजाः। प्रतिदिनमवर्धत चन्द्रोदयेनेव जलधिः कलकलमुखरो राजसूनोर्जन्ममहोत्सवः। (सावशेषम्)



श्लेषे केचन शब्दगुम्फविषये केचिद्रसे चापरेऽ-
लङ्कारे कतिचित्सदर्थविषये चान्ये कथावर्णने।
आ सर्वत्र गभीरधीरकविताविन्ध्याटवी चातुरी-
सञ्चारी कविकुम्भिकुम्भभिदुरो बाणस्तु पञ्चाननः॥



BANA AND HIS KADAMBARI

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१. युक्तं कादम्बरीं श्रुत्वा कवयो मौनमाश्रिताः ।
बाणध्वनावनध्यायो भवतीति स्मृतिर्यतः ॥ —कीर्तिकौमुदी–१५

२. कादम्बरी–रसज्ञानामाहारोऽपि न रोचते ।
कादम्बरी –रसज्ञानामाहारोऽपि न रोचते ॥

३. केवलोऽपि स्फुरन् बाणः करोति विमदान् कवीन् ।
किं पुनः क्लृप्तसन्धानपुलिन्ध्र(न्द)कृतसन्निधिः ॥—तिलकमञ्जरी

४. रुचिरस्वरवर्णपदा रसभाववती जगन्मनो हरति ।
तत् किं तरुणी ? नहि नहि वाणी बाणस्य मधुरशीलस्य ॥
—विदग्धमुखमण्डनम्

५. वागीश्वरं हन्त भजेऽभिनन्दम्, अर्थेश्वरं वाक्पतिराजमीडे ।
रसेश्वरं स्तौमि च कालिदासं, बाणं तु सर्वेश्वरमानतोऽस्मि ॥
— अवन्तिसुन्दरीकथा

६. हृदि लग्नेन बाणेन यन्मन्दोऽपि पदक्रमः ।
भवेत्कविकुरङ्गाणां चापलं तत्र कारणम् ॥—त्रिलोचनः

७. जाता शिखण्डिनी प्राग्यथा शिखण्डी तथावगच्छामि ।
प्रागल्भ्यमधिकमाप्तुं वाणी बाणो बभूवेति ॥

८. बाणीपाणिपरामृष्टवीणानिक्वणहारिणीम् ।
भावयन्ति कथं वान्ये भट्टबाणस्य भारतीम् ॥

९. सुबन्धुर्बाणभट्टश्च कविराज इति त्रयः ।
वक्रोक्तिमार्गनिपुणाश्चतुर्थो विद्यते न वा ॥—राघवपाण्डवीयम्

१०. यस्याः....हृदयवसतिः पञ्चबाणः स बाणः ।
केषां नैषा कथय कविताकामिनी कौतुकाय ॥—जयदेवः

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Kadambari—English Translation

(Continued from Part I)

29. And there came to my mind (this thought)—" Ah, the life of these men is full of folly and their conduct is despised by good men! For, their conception of *dharma* (righteous duty) is in making offerings of human flesh. Their food is wine, meat and such things condemned by the good. Their excercise is hunting. Their sastra is the howling of jackals. Their teachers of good and bad are the owls. Their wisdom is (in) knowing birds. Their acquaintances are dogs. Their kingdom is over the secluded forests. Their festivity is a drinking bout. Their friends are the bows that are their instruments to do cruel deeds. Their assistants are the arrows with poison-smeared tips resembling serpents with poisonous fangs. Their music is such as brings about the destruction of the simple deer. Their wives are others' wives made captive (by them). Their dwelling is along with the cruel-natured tigers. Their worship of gods is with the blood of beasts. Their offerings (made to deities) are with meat. Their livelihood is by stealing. Their ornaments are the serpent-gems and their cosmetics the ichor of elephants. In whichever forest they dwell, they tear it up completely by (pulling out all roots." —While I was still thinking thus, that

Sabara general, desirous of removing his fatigue caused by wandering in the forest, came and under the shade beneath that very silk-cotton tree took away his bow and sat on a seat of tender leaves hurriedly brought (to him) by his servants. One of them, a young Sabara lad, quickly descended (into the lake), and from that lake, whose waters were disturbed with both his hands (to clear the moss etc.), he brought (to the general), in a cup-like lotus-leaf, water which resembled liquified vaidurya (*lapis lazuli*), which looked like a portion of the sky melted by the heat of the rays of the sun at (the time of) world-annihilation, (or) like (the water) that had oozed forth from the moon's orb, (or) like a cluster of pearls liquified, and which had to be known only by touch on account of its clearness, was cool like snow and fragrant because of the pollen of lotus-buds; he (also brought) fresh-plucked lotus-fibres which were clean, as (their) mud was washed off (by him). And that general, having drunk the water, ate those lotus-fibres one after another, just as Rahu swallows the digits of the moon. When his fatigue was removed, he got up and slowly proceeded in another direction he liked, being followed by the whole of that Sabara army which (also) had refreshed itself with water.

30. But an old Sabara amongst them, who had not obtained from that savage host any deer's flesh (for himself) and who was of an extremely horrid appearance like that of a flesh-eating demon, tarried for a while beneath that very tree seeking some flesh.

When the Sabara general was out of sight, that old Sabara desirous of climbing the tree surveyed it long from its root upwards, as though he were drinking up our lives with his eye (glance) which was red like blood-drops and dreadful with the tawny creeper-like eyebrow encircling it; and (as though he were) counting the places of the nests of parrot-families like a falcon covetous of tasting the flesh of birds. That very moment the lives of the parrot-families, frightened at his sight, departed from them, as it were. What, indeed, is there that is difficult for the merciless to do? For, as though by means of a flight of steps, he very easily climbed up that tree without any effort, although it was as high as a number of tala trees, and had cloud-kissing branch-tops; and he took out, one by one, the young ones of the parrots, as though they were fruits, from the hollows and the spaces between the branches of that tree; the strength to fly up had not yet been developed in those birds; some, who were only a few days old and hence red with the colour of the *foetus*, were creating the impression of (being) the blossoms of the Salmali tree; some, as they were with wings just sprouting out, were resembling the tender leaves of the lotus; some were like the *arka* fruit; some, the tips of whose beaks were reddish, were bearing up the beauty of the lotus-buds with tips pink (in colour) owing to the slightly opened folds of leaves; some, under the guise of the continued shaking of their heads, were forbidding him as it were; and (all of them) were

unable to offer (any) resistance and after depriving them of their lives, he threw them down to the ground.

31. My father, however, seeing that great and remediless calamity, destructive to life and befallen all of a sudden, got doubly tremulous; he was casting in different directions his look which was with pupils rolling and restless from fear of death, vacant on account of grief, and bedimmed by tears: his palate became quite parched; he was unable to offer any resistance to save himself: (so) having covered me with the folds of his wings that had become loose as their joints had relaxed in terror, considering that to be the only remedy proper at that time, he remained holding me fast to his bosom, (as he was) overcome by love, highly concerned in protecting me and confused as to what was to be done. That wicked fellow on his part, moving gradually from one branch to another, came to the entrance of the hollow and stretched forth his left arm,—which was as fierce as the body of an old black serpent, whose palm was stinking with the smell of raw flesh and marrow of various wild boars, the wrist-region of which was marked with the scars made by drawing the bow-string, and which resembled the staff of the God of Death; most cruel as he was, he dragged out and killed my father who repeatedly gave him many a blow with his beak and wailed. But somehow, he did not notice me as I lay within the folds of (my father's) wings, because, I was

very small and all my limbs had shrunk into a ball out of fear, and (also) because I had yet to live my life. And when he (my father) was dead, he threw him down to the earth, with his neck hanging loose and the head turned downwards. I too, having my neck inserted between his feet clinging close to his lap, fell down along with him. As my good luck was still in store, I found myself fallen on a large heap of dry leaves drawn together by wind; thus my limbs were not broken. And by the time he got down from the top of that tree, I, whose form could not be distinguished clearly because of my colour being the same as that of the fallen leaves, abandoned my dead father, like a heartless fellow, at that time which was even fitting for me to die; being very young, I was (then) ignorant of the sentiment of affection which takes its birth at a late age; I was simply overpowered solely by fear which is born along with one's birth; and tottering along, supporting (myself) as best as I could on my wings which had hardly grown and considering myself as having escaped out of the (open) hollow of the mouth of death, I resorted to the root-region of a very large *Tamala* tree, into which (region) sun's rays had never found entrance, which was very dense and which was (to me) the lap of a second father, as it were. The tree was one whose shoots were used by Sabara women as ear-rings; with its colour, dark as that of Balarama's garment, it was mocking as it were, the (dark) complexion of Vishnu's body; it was clad ·(*pun*—it had leaves fashioned), as it were,

with pure strips of the (dark) water of Yamuna; its twigs were sprinkled over with the ichor of wild elephants; it bore the beauty of the long tresses of the Vindhya forest, the space between its branches was shrouded in darkness even by day.

32. By that time, he (the *Sabara*) came down, gathered up all those young parrots scattered on the ground, bound them in an envelope of leaves after tying them together with a rope like creeper, and went away with very hasty steps in that very direction by the same path taken by his General. Meanwhile, a violent thirst which was caused by fright and which tortured all the limbs overpowered me, who had just gained some hope for life, whose heart had dried up with the fresh grief of the father's death, and whose body was in pain on account of the long fall. 'By this much of time that villain must have gone a very long distance'—thus thinking, and raising up my neck a little, having looked in all the directions with my eyes tremulous with fear, I made effort to creep near the water leaving the foot of the tamala tree, imagining, at every step, even when a blade of grass shook, that the same villain had returned.

33. As my wings had not (yet fully) grown, I walked with my legs (but) not very firmly; again and again I stumbled on my face; often I supported myself on the edge of one of my wings when I was fall--ing sideways: I was afflicted by a giddiness produced by my creeping along the surface of the ground, for want of practice (in walking); after taking even a single step, I constantly turned my face upwards

and breathed very hard: as I, grey with dust, thus moved on, (these thoughts) came to my mind:— "Truly, even in the most distressing circumstances, the inclinations of all living beings in this world are never regardless of (their) life. There is nothing dearer than life to all creatures in this world. Thus even when my father, of a well-chosen name, is dead, I still live with unimpaired senses. Shame on me who am pitiless, most cruel and ungrateful! Ah, that I am living a life which is painful as the grief of (my) father's death has been (somehow) borne! Even the favours (conferred by him on me) are not paid heed to. My heart is indeed vile. For all that has been altogether forgotten by me,- all that, viz. how I was brought up by my father, who, when my mother died, restrained his bitter grief and, from the day of my birth, paid no heed, out of love for me, even to the great toil of rearing me up by various means, though (he was) far advanced in age. Most wretched is this life, as it even now does not go forth to follow such on obliging father who is going to some (unknown) place! Surely there is no one whom the desire to live does not turn into a villain: for, this thirst for water is troubling me even when I am reduced to this plight. And I consider that this desire to drink water is simply heartlessness in me heedless of grief of my father's death. Still, the shore of the lake is only far off. For,—this cackling of the *Kalahamsas*, imitating the jingling of the anklets of water-nymphs, is still far away; the notes of the cranes are heard indistinctly; and this fragrance of the lotus-beds comes here, (becoming) rare after spreading through the faces of all directions, because of remoteness. And the condition (at this hour)

34. Thus, I remained reflecting in this manner; at that time, there lived a sage of great penance (to his credit), Jabali by name, in a penance grove not far away from that lake; and his son Harita, a young ascetic, who was like Sanatkumara (i.e. Brahma's son), with a mind purified by (the knowledge of) all lores, being followed by some other ascetic-youths of his own age, came, by the same path (as I lay), to go to that very lotus-pond with the intention of bathing. With a form hard to gaze upon on account of excessive brilliance, he appeared a second sun risen up, carved as it were out of the solar orb, (endowed) with limbs fashioned as if from lightning, and the (whole) body anointed externally as though with molten gold; with the yellowish white flashing lustre of his body he was exhibiting (the beauty of) the day with its early sunlight (or) a wood on wild fire; he had a mass of matted hair, red as heated iron, sanctified by (his) ablutions in many holy waters and hanging on his shoulders; with his knotted tuft of hair (on the head), he seemed to be the Fire-god, who, having suppressed his flames, had put on the disguise of an ascetic-boy

with a desire to consume the Khandava forest; he shone with a crystal rosary hanging from his right ear, as if it were the bracelet (empowering him) to command all religious rites, and resembling (in shape) the anklets of the goddesses of the penance-grove; on his broad forehead he was adorned with a three-lined mark made with the holy ashes, as though it were a thrice conformed vow taken to abstain from the enjoyment of all sensual pleasures; in his left hand he carried a crystal gourd with its neck held ever upwards, which thence, resembled a crane about to fly into the sky and was showing, as it were, the path to heaven; his body was covered by a black antelope-skin hanging down from his shoulder-region, as if by a thick screen of smoke of a bluish white colour, coming out again after being swallowed in his thirst for (doing) penance; he looked bright with his sacred thread, which hung down across his left shoulder, which seemed from its extreme lightness to be made of fresh lotus-fibres, and which waved in the wind as if counting the frame work of his fleshless and distinct ribs; he held in his right hand an *Ashadha* staff, the top end of which bore a leafy basket full of flowers gathered from wild creepers for the worship of the deities; he was followed by a deer of the penance-grove, with eyes wandering as they were being atracted by the *Kusa* grass, flowers and creepers, and bearing clay for his bath having dug it up with its own horns, (as) it was quite familiar with him having been reared with handfuls of *nivara* grains; like a branch (of a tree) with its stem covered with soft bark, he had his body covered with fine bark-garments; like a mountain with sloping sides, he was with a girdle;

like Rahu who has often swallowed the moon, he had often tasted the *Soma* juice; like a grove of day-lotuses he had drunk in the rays of the sun (while doing penance); like a tree on the bank of a river, whose fibrous roots are clean being washed constantly by the water, he had his matted hair which was clean on account of (his) constant ablutions in water; he had teeth as white as pieces of the full-blown night-lotus, like a young elephant with tusks of the same kind; like Drona's son Asvatthaman who was accompanied by Kripa, he was full of compassion. like the starry expanse adorned with the constellations Chitra, Mrigasirsa, Krittika, and Aslesa, he looked beautiful as he held (firmly under his arm) a variegated deer-skin; like a summer day in which the long night is cut short, he had divested himself of many faults: like the rainy season in which the spreading of dust is put down, he had put down the prevalence of passion; like Varuna, he had lived in water (while doing penance); like Vishnu who had dispelled the fear due to the demon Naraka, he had removed the fear of hell; like the beginning of the evening in which the stars are yellow on account of the twilight, he had the pupils of his eyes tawny as the glow of twilight; like the early morning time tawny with the early sun-shine, he was as tawny (in complexion) as the morning sun-shine; like the sun's chariot with axle and wheels securely fixed, he had firmly controlled the whole group of the sense organs; like a good king who removes (the possibility of) wars by means of secret Councils and forces, he had his body rendered lean by practising the most secret *mantras*; like the ocean which has rough conches

by his life; and carry him down to the water-side."— Having said thus, he had me taken to the shore of that lake. And going near the water, he placed his staff and gourd on one side; (and) himself taking me up when I had given up all effort on my part, he raised my beak and made me drink a few drops of water with his finger. And when some particles of water were sprinkled on me and I had gained fresh life, he placed me on the wet and cool shade of a fresh leaf of a lotus plant and performed the rite of bathing as befitted him. When his ablutions were over, he purified himself by doing many *Pranayamas* and repeating the holy *aghamarshanas*, offered with up-raised face *Arghya* to the divine Sun with freshly plucked red lotuses (placed) in a cup of lotus-leaves; and then, he rose up. (Then) having put on a clean white birch-garment and (thus) looking like the evening sun-light blended with the moon's light, he cleaned his matted hair by rubbing it with his palms; and being followed by that band of ascetic youths whose matted hair was yet wet on account of their recent bathing, he took me up and slowly walked towards the penance-grove.

36. After going over a distance not very great, I beheld a hermitage which was in every direction encircled by woods of densely-grown trees. The woods were with flowers and fruits ever present in them; they were full of *tala*, *tilaka*, *tamala*, *hintala*, and *vakula* trees; there were groves of cocoa-nut palms over-grown with *ela* creepers; the leaves of the *lodhra*, *lavali* and *lavanga* creepers were waving there; clouds of the pollen of

the mango-blossoms there were rising up; the woods were with the *Sahakara* (mango) trees resonant with the hums of swarms of bees; they were noisy with numerous flocks of infatuated cuckoos; they were white with a mass of the pollen of the full-blown *Ketaki* flowers; they were with sylvan deities riding on the swings of *pugi* creepers; and they were always pouring forth very white heaps of wind-shaken flowers, which seemed to be a shower of meteors foreboding the complete destruction of *adharma*. The out-skirts of the hermitage were adorned with the *Dandaka* forest-grounds which were spotted with hundreds of antelopes fearlessly moving about and reddened with blossomed lotus plants: wherein the leaves of creepers had grown again after they had been nibbled by Maricha in the form of the illusory deer; and whose surface was made uneven with pits, the bulbous roots where-of had been dug up with the end of his bow by Rama. Its precincts were filled with sages entering from all sides, carrying the holy fuel-sticks, Kusa grass, flowers and clay and followed by pupils loudly reciting the Vedas. There the sound of filling the vessels with water was being heard by flocks of peacocks with their necks raised up. It seemed to be with a bridge-like flight of steps leading to the road to Heaven, being constructed under the guise of the rows of smoke issued forth upwards by the sacred fires who were pleased with the ceaseless offerings of ghee and (hence) were desirous of taking the sage-folk even in their bodily forms to the world of gods. It was surrounded by oblong tanks lying in its vicinity; which (tanks) had their turbidness (sin) removed by contact with the sage-folk, as it were; which, with the series

of their waves containing a row of the (reflections of the) sun's orb, appeared as if they were being plunged into by the circle of the Seven Sages come there to visit the ascetics, and which, during nights, bore a grove of full-blown night lotuses which looked like a cluster of constellations descended to wait on the sages. The hermitage was being saluted, as it were, by creepers with their tops bent down by the wind. It was being worshipped, as it were, by trees with their ceaselessly dropping blossoms. It was being waited upon, as it were, by plants with the folds of their foliage serving as folded hands. It had the *Syamaka* grains getting dry as they were spread in the court-yards of huts there. It had the fruits of the amalaka (myrabolan), lavali, karkandhu (jujube) kadali (banana),lakucha (bread tree), panasa (jack tree) and tali (palm) trees, collected. It was with the Brahmin boys loudly reciting the Vedas; with flocks of parrots garrulous with the *Vashatkara* sounds which they had learnt by constant hearing; (and) with the *Subrahmanya* invocation eloquently recited by numerous Sarikas. The balls of rice offered during the *Vaisvadeva* rite were being eaten there by wild cocks; (and) the *Nivara* offerings were being eaten by the young *Kalahamsas* belonging to the pools nearby. The ascetic-boys there, were being licked by the leaf-like tongues of the female deer. The holy fuel-sticks, *Kusa* grass and flowers were giving out a simering sound there, being half-burnt during the Fire-oblations. The surfaces of the rocks there, were greasy with the juice of cocoa-nuts broken against the stones. The surface of the ground was pink with the juice of the recently crushed tree-barks. It (the hermitage) had the *Karavira*

meditation was being firmly taken to, mantras accomplished, and yoga practised. Offerings were being made to sylvan deities there, by calling them out. There the girdles of *munja* grass were being prepared, bark-garments were being washed, the holy fire-sticks were being gathered, the hides of the black antelope were being cured, the ***gavedhuka*** corn was being stored, the lotus-seeds were being dried, rosaries were being strung, cane-staves were being laid (together). ascetics were being received respectfully, and gourds were being filled (with water). It had never yet been visited by the Kali age, not acquainted with false-hood, and unheard by (the bodiless) Cupid. Like the lotus born Brahma, it was respected by all the three worlds. Like (Vishnu) the enemy of the asuras, who exhibited the forms of the man-lion and the Great Boar, it showed (within its precincts) the bodily forms of men, lions and wild boars. Like the Sankhya system of philosophy founded by the sage Kapila, it was abounding in brown cows. Like the garden of the city of Madhura where the proud demon Dhenuka was vanquished by Balarama, it contained infatuated she-elephants possessed of great strength. Like (king) Udayana by whom the Vatsa race was delighted it had a herd of rejoicing young calves. Like the sover eignty of the country of the Kimpurushas, in which king Druma was being consecrated by sages holding the water pots, it had its trees watered by ascetics holding the water pots. Like the close of the hot season where the rain fall is near at hand, it had water-falls in its vicinity. Like the cloudy season in which Vishnu sleeps peacefully in the midst of the deep

ocean, it had its lions sleeping at ease in the interiors of its dense woods Like Hanuman by whom the whole set of the bones of Aksha was crushed to powder by means of pelting pieces of rock at him. it had heaps of the kernels of *Akhota* nuts crushed with strokes from stones. Like Arjuna, when ready to destroy the Khandava forest, had taken up the cause of fire, it had fire-rites begun (by the ascetics). Although its grounds were with the smearing of cow-dung (*pun*-though it bore fragrant unguents), still it had the smell of the constantly emitting smoke of the sacrificial offerings. Although occupied by troops of elephants (*pun*-although occupied by the Chandala families), it was holy. Although with hundreds of burning fires (*pun*-with hundreds of comets appearing there), it was free from calamities. Although containing a group of very learned Brahmin-chiefs (*pun*-having the orb of the full moon), it was with the ever-present darkness due to the dense groves of trees. It was most charming (and, like a second Brahma-loka.

37 And in that hermitage, there was darkness in the sacrificial smokes, not in deeds: facial redness in parrots, not in anger; sharpness in blades of Kusha grass, not in dispositions; wavering in plantain, leaves, not in minds; redness of the eye in the cuckoos, no lustful glance towards others' wives; clasping by the neck in the case of the gourds, not in cohabitation; tying of the girdle in (the observance of) vows, but no fettering in envious quarrels; touching of the breasts (udders) in the case of sacrificial cows, but not in the case of lovely women; shedding of feathers (i. e. moulting) in cocks,

(but) no partisanship in learned discussions; walking round and round while circumambulating Fire, (but) no mistaking in (the import of) sastras; talk of the (Eight Divine) Vasus in the course of divine legends, (but) no talk of wealth out of longing (for the same); counting (of beads) in the Rudraksha rosaries, (but) no concern (shown) towards the physical bodies; removal of a sage's hair by initiation for a sacrifice, (but) no loss of the child of a sage by death; love for Rama got by (reading) Ramayana, (but) no passion for women on account of youth; and contortion (of face) with wrinkles through oldage, (but) not with frowns through conceitedness due to wealth. And (in that hermitage) there was the killing of Sakuni (=1. the warrior Sakuni; 2. birds) only in the Mahabharata; the talk of Vayu (=1 delirium; 2. wind-god) only in the (Vayu) purana; the falling of *dvijas* (=1. teeth; 2. Brahmins) only in old-age; the state of being *jada* (=I. dull 2. cool) only in the sandal trees of gardens; the possession of *Bhuti* (=1. wealth, 2. ashes) only in the case of fires; the passion for listening to songs only on the part of the deer; (there was) *Pakshapata* (=1. shedding of feathers; 2. special liking) during dancing only in the case of pea-cocks; *Bhoga* (=I. expanded hood; 2. sensual enjoyment) only in the case of cobras; the desire for *Sriphala* (1. the Bilva fruit; 2. the benefits of wealth) only in monkeys; and (there was) going downwards only in the case of roots (of trees).

38 And I saw the divine Jabali seated in the shade beneath a red Asoka tree which, adorned the circular central region of that hermitage of the said description,

whose tender leaves were as red as *alakta* paint, whose branches were with deer-skins and water-gourds suspended (from them) by the sage-folk, at the water-basin of which marks of all the five fingers were made with yellow powder by ascetic-maidens, the water in whose basin was being drunk by young deer, from which garments of Kusa fibres were suspended in a line by the ascetic boys, the ground underneath which was marked out with a coating of green cow-dung, which was beautiful with flower-offerings made just then, and which was not very large, but had spread over a large area on account of its circular shape. He (Jabali) was on all sides surrounded by (other) great sages of rigorous penance, just as the earth is by the oceans, or as the Gold-mountain Meru is by the *Kula* mountains, or as a sacrifice is by sacrificial fires, as the day concluding a *Kalpa* is by the suns, or as (even) the (*Kala*) time is by the *Kalpas*. His body was whitened by old age which, like a lady under a vow, was white with ashes; which, shuddering bodily out of fear of a terrible curse (from him), caused the severe curse of tremor in his body; which, like a lady of his love, took him lovingly by his hair; which, like an angry woman frowning, had caused wrinkles on his brows; which, like an intoxicated woman walking unsteadily, had made him (also) walk unsteadily; and which, like an adorned lady showing a *tilaka* mark (on the forehead), had produced moles (on his body. The sage was beantiful with his matted locks of hair which were long and grey by oldage and thus seemed to be banners of *Dharma* hoisted high (by him) after conquering all the ascetic folk by his penance; which seemed to be ropes of merit collected in order to ascend to the

world of gods; and which appeared as the sprouted clusters of flowers of the tree of his merit that had grown to a lofty height. He had a broad fore-head with the three-lined (horizontal) sacred mark made with ash, which (hence) looked like the surface of a rock of the Himalayas with the three streams of the Ganges flowing obliquely accross it. His eyes were over-hung with creeper-like eye-brows which were of the shape of a digit of the moon with its face turned downwards, and which were flabby with the loosely hanging folds of skin (there). His fore-part was whitened by the exceedingly white rays of his teeth, which (rays) issued forth as his cup-like lips were open on account of his constantly repeating the *Mantras*, and looked like the sprouts (of the tree) of Truth, or like the pure functions of the sense organs, or like the streams of the sentiment of compassion; (and hence) he was like Jahnu emitting the clear stream of the Ganges river. He was never without the bees which were attracted by his breath fragrant on account of his continuously exhaling the *Soma* (smell), and which, as they remained dancing close to the region of his mouth, appeared as if they were the syllables of (his) curses in bodily form. He bore a face which, on account of his being exceedingly emaciated, had deeply sunken hollows of the cheeks; of which (face), the chin and the nose were very prominent, the (eye-) pupils were slightly fierce-looking, the long line of hairs of the eye-lashes had become sparse by their dropping off (one by one), the ear-cavities were blocked by the long hairs grown (over them), and the massive beard so long as to reach his

navel. He possessed a body of which, the neck was closely inlaid with the veins of the throat that looked like long-stretched reins for controlling within the horses in the form of senses which are exceedingly restless; of which the frame-work of bones that were apart from one another, was prominent; in which the sacred thread hung accross the shoulder; and which (body, therefore) appeared as if it were the clear stream of the heavenly river (*Mandakini*) with thin ripples of waves produced by the force of the breeze and with floating lotus-fibres. He was revolving a rosary of beads made of pieces of clear crystals, which was like Goddess Saraswati's necklace made of very bright big round pearls, as it lay in the space between his moving fingers; (and therefore) he looked like a second pole-star (*Dhruva*) round which there is the ever-rovolving cycle of stars. He was closely covered with a prominent net-work of veins, (and thus) resembled an aged (*Kalpa*) tree eovered densely with abundant ripe creepers. He was clad in a bright silken birch-garment, which was clean being washed in the water of the *Manasa* lake which appeared as if made of moon-beams, (or) of nectar-foams, (or) of the threads of his perpetual virtues, and which seemed to be a second cloak of oldage. With the crystal gourd lying near-by, which was filled with the water of the Mandakini river and placed on a tripod, he appeared beautiful like a heap of full blown lotuses with a royal swan by its side. He seemed to be sharing, as it were, his firmness with the mountains, his profoundness with the oceans, his lustre with the sun, his mildness with the moon (of snowy rays), and his purity with the

expanse of the sky. Like Garuda who obtained sovereignty over birds by his own might, he had obtained sovereignty over the Brahmanas by his own greatness. Like (the lotus-seated) Brahma who promulgated the four *asramas,* he was the preceptor in that hermitage. Like an old sandal tree with roots white with the sloughs of serpents, he was burdened with his matted hair which was white like the sloughs of snakes. Like a lordly elephant of the best breed, whose ears and tail are considerably long, he was with long-grown hairs on his ears. Like Brihaspati who brought up his son *Kacha* from his birth, he had grown his hair from his very birth. Like the day whose beginning is brilliant on account of the rising sun's orb, he had a face as brilliant as the rising sun's orb. Like the autumnal season in which rain has ceased, he was with the (term of the) years (of his life) diminished. Like (king) Santanu to whom Satyavrata (i. e. Bhishma) was dear, he was such that the vow of truth was dear to him. Like Ambika's palms adept in (blind--) folding the round eyes of Rudra in sport, he was proficient in holding the rosary of *Rudraksha* beads. Like the winter sun who is in close contact with the Northern quarter, he had put on an upper garment. Like the submarine fire (*Badabagni*) continuously subsisting on water, he always subsisted on milk. Like an evacuated city where the houses are miserable (-looking), ownerless, and ruined, he was the refuge of the poor, the destitute and the afflicted. And like Siva whose body is embraced by Uma who is as white as (*or,* who is white with) the holy ashes, he had his body over-grown with hair grey like ashes

39 And having seen (Jabali), I thought thus— ' Oh, the efficacy of austerities ! This form of him, although serene, being bright as heated gold, dazzles the eyesight like a flashing lightning. Although ever indifferent, still, on account of its great majestic lustre, it inspires fear, as it were, in a person coming near for the first time. The lustre of even ascetics of very little penance is by nature ever intolerent (of other lustres), functioning as swift as fire which has fallen on dry reeds, or *Kasa* or flowers. How much more then (should be the lustre) of divine persons such as this (Jabali), whose feet are saluted by the entire world, whose sins are destroyed by continuous penance, who see with their divine vision the whole universe as if it were a myrabolan fruit (placed) on the palm, and who bring about the destruction of (others') sins (too). Even uttering the names of great sages is meritorious; how much more then would be the sight of them! Blessed is this hermitage, where he is the master. Or rather, the whole world is blessed in being inhabited by this lotus-born god of the earth. These sages are certainly fortunate, since they attend day and night upon him as if he were a second Brahma, abandoning all other duties and listening to holy narrations, with their eyes steady in looking at his face. Even Saraswati is blessed, since she, being surrounded by (his) beautiful teeth and enjoying the contact of his lotus-face, dwells in his mind which is always very calm, which is a spring of the water of compassion and which is of unfathomable depth (hence she is) like a female swan, who, being surrounded by (other) beautiful birds and experiencing the contact of its face with lotuses, resides in the *Manasa* lake which

is always very transparent, from which water streams forth out of compassion, as it were, and which is of an unfathomable depth. The four vedas residing in the four lotus-faces of Brahma, have obtained after a long time, as it were, another suitable dwelling-place. All the lores vitiated by the Kali Age in the world, have become once again pure by resorting to him, like rivers, which made turbid by the rainy season, become clear on the approach of autumn. Surely, the divine Dharma does not remember the *Krita* age here, as he (Dharma) dwells in his full form, having defeated the evil doings of the Kali Age. On beholding that the earth is occupied by this sage, the sky now surely bears not any pride for being the residence of the group of the seven sages. Oh! this oldage, which is white like a mass of foam, is highly powerful, since it has had no fear in descending on his heavy matted hair, like Ganges white with a mass of foam on Siva's head which consisted of hair as white as (or white with) moon-beams and which cannot be gazed upon as if it were a multitude of the rays of the sun at the time of world-annihilation; or like an offering of milk descending into the many flames of (a sacrificial) fire. Even the numerous rays of the sun avoid from a distance, (this) penance grove, as if afraid of the powers of the divine sage whose hermitage has been darkened by the clouds of smoke produced by plenty of ghee (poured into the sacrificial fire). And these fires here, with their numerous flames shaken by wind being collected into one mass gladly receive, with folded hands as it were, the oblations sanctified by *mantras*. And this breeze, which has shaken his silken bark-garments and is redolent of the

sweet fragrance of the flowers of the creepers in his hermitage, approaches him, blowing very gently as if in fear. Generally all lustres are such that they can hardly be overcome by even the great elements; and he is the foremost of all those endowed with lustre. The world which is occupied by this illustrious person appears to be with two suns, as it were. The earth seems to be motionless through the support of him, as it were. He is a spring of the sentiment of compassion, a bridge to cross the ocean of wordly life, a reservoir of the water (in the form) of forbearance, an axe for (cutting down) the dense creeper of desires, an ocean of the nectareous essence of contentment, a teacher of the path (leading) to success, the setting-mountain for the whole set of evil planets in the form of unworthy ideas, the (very) root of the tree of tranquility, the nave of the wheel of wisdom, the supporting pole of the banner of *dharma*, a *ghaut* for descents into all the lores, the submarine fire to the ocean of greed, the touch-stone for the gems in the form of Sastras, the wild-fire to the foliage of passion, the subduing spell to the snake of anger, a sun to the darkness of ignorance the bolting bar to the gates of hell, the heriditory dwelling-place of traditional good behaviour, the abode of auspicious things, a desert to the evil effects of intoxication, a guide to (point out) good paths, the source of goodness, the felly of the wheel of energy, the main-stay of courage, the enemy of Kali-age, the treasure of penance, a friend of truth, the birth-place of straight-forwardness, the origin of all meritorious deeds; he is affording no room to malice; he is not a friend of misfortune, not the object of insult, not a harbourer

of pride,not an approver of low-spiritedness, not subservient to anger, and not disposed to (sensual) pleasures. By the very grace of this divine personage this penance-grove has become one where hostility has subsided and jealousy removed. Oh, the power of the great-souled persons ! For, here, even animals, having abandoned their ever-existing inimical feeling and possessing a tranquilised mind, enjoy the happiness of residing in the panance-grove. It is indeed so. Here, this sun-scorched serpent is entering, without any fear, (the shade of) a pea-cock's feathery tail which imitates the formation of a bed of full-blown blue lotuses, which contains hundreds of beautiful eye-mark spots flashing forth, and which, being variegated with the lustre of the glances of the deer, looks as if it were a spot with fresh green grass. Here, this youug antelope, who has left his mother, and, becoming familiar with the cubs of lions whose manes are yet not grown, is sucking lioness's udders from which streams of milk are streaming forth. Here this lion enjoys, with his eyes slightly closed, the pulling of his massive manes which are as white as moon-beams by young elephants mistaking them for a mass of lotus-fibres. Here, this troop of monkeys, free from restiveness, brings fruits to the young ascetic-boys who have finished their bathing And these elephants, although infatuated, do not, out of compassion, prevent by means of the flappings of their ears, the swarms of bees which are seated on their broad temples, and are motionless, having drunk their ichor-fluid. Why (say) more ? Even the in-animate trees (in the penance-grove) of this divine sage, to which (trees) the beautiful appearence of wearing an upper-garment of the skin of a black-antelope

is continuously imparted by the up-rising columns of smoke of the sacrificial fires of the aseetics, which bear (*pun*-subsist on) fruits and roots, which possess barks (*pun*-wear bark garments), and hence appear as if they are observing (ascetic-) vows: what to say of animate creatures ? "

40 Even as I was thus reflecting, Harita, having placed me on one side in the shade underneath the same Asoka, made obeisance (to his father) by touching his feet and sat down on a seat of Kusa grass which was not very close to his father. Seeing me, all the sages asked him after he was seated,—"Whence was this young parrot found ? " He replied to them—' By me who had gone from this place for bathing, this young parrot was found fallen down from his nest on the tree by the bank of the lotus-pond; much fatigue had arisen in him by the sun's heat; he lay upon a heap of hot dust; his body was distressed on account of his fall from a great height; and he was with a lingering life; but as that tree could not be climbed up by ascetics, finding it impossible to put him in his own nest, he was brought (here) by me taking pity on him. So, as long as he is unable to fly into the sky, being unfledged,-so long, let him live here in the hollow of some tree in the hermitage, being nourished with plenty of *Nivara* grain and juice of fruits brought to him by the sage-boys and myself. For, it is the duty of persons like us to protect those who are without a protector. Becoming full-fledged, when he is able to move about in the sky, he may go anywhere he likes, or stay here alone, being attached (to us) ". The curiosity of the divine Jabali was roused to an extent, on hearing this and similar

talks relating to me; he slightly bent his neck, and after looking at me long with his exceedingly calm look, thus cleansing me as it were with the waters of (his) meritorious deeds, and repeatedly looking at me as if he had begun to recognise me, said—" He is reaping the fruit of his own mis-deeds. " He is indeed a divine person who can look into the three periods of time (viz. past, present and future); he visualises the entire universe through the power of his penance and divine vision, as if it were on his own palm. He knows the several past births; he even fore-tells future events. He gives out the number (of the years) of the life of any beings that come within the range of his vision. The whole of that assembly of ascetics, having heard those words (of Jabali) and knowing his powers, became curious to know these—" What was the sort of misdeed done by this parrot ? Why was it done ? Or where was it done ? Who again, was he in his past birth ? " And they asked the divine sage—' Please, holy sir, tell us what sort of misdeed was committed by this (parrot), the fruit of which is being reaped by him (now). And who was he in his past birth ? How again came his birth in the bird-species ? And what is his name ? Please satisfy our curiosity. For, you are the birth-place of all wonderful things "

41 That great sage, being thus requested by the assembly of asccties, said in reply—' This wonderful story that I have to tell you is very long; and the day remaining (period of the fore-noon) is very short. It is getting late for my bathing. The time for your performing the rites of worship to deities is also passing

away. Therefore may you rise; may all (of you) observe the duties of the day as befitting you. In the afternoon, when you have dined on roots and fruits and are sitting at leisure, I will relate to you the whole story from the very beginning, as to who he is, what deeds were done by h m in his past birth, and how came his birth in this world. In the mean-time. let his fatigue be removed by feeding him with food. When I shall be relating (his story), undoubtedly, he too will fully remember all the events of his previous birth as if he were going through the same in a dream." Even as he was saying thus, he got up; (and then), he, together with the other sages, performed the duties such as bathing, that were proper at that hour of the day .

42 By this time the day had drawn towards its close. The sun who was in the sky bore actually, as it were, the unguent of red sandal which was offered on the earth by the sage-folk, who, having finished their bath, were presenting the *arghya* to him. The day, became lean with very little sun-shine (left), as though its spreading lustre was being drunk by those sages, who, with upturned faces and with eyes fixed on the solar orb, draw in the solar heat. The sun hung down-wards from the sky being of a colour as red as the feet of the doves and having with-drawn his rays (*pun*-feet) as if with a desire to avoid touching the group of the Seven Sages just rising up (in the sky). The sun's disc, with its net-work of reddish rays being reflected in the western ocean, appeared as if it were the lotus which springs from the navel of (the enemy of the demon Madhu i.e.) Vishnu who reposes on a watery couch, and which (lotus) is with a

shedding stream of (reddish) honey. Like birds at the close of the day, the rays of the sun abandoned the surface of the sky, left the lotus-groves, and be-took themselves to the tops of trees and the peaks of mountains. The trees (in the hermitage), with patches of red sunshine somewhat in contact with them, appeared for a while, as though they were with reddish bark-garments suspended there-from by the sages. And when the divine sun had set, the red twilight of the evening was seen rising up from the western ocean, like a (red) coral creeper. At that time, the hermitage became one, where-in contemplation was being observed; which was exceedingly charming being very blessed on account of the sounds of the streams of milk of the sacrificial cows which were being milked there on one side; where green Kusa grass was being spread on the altars of sacrifiicial fires; and where offerings of cooked rice to the guardian-deities of the quarters, were being thrown in various directions by the ascetic-maidens. The tawny twilight with reddish stars was seen returning by the sages, as though it were the tawny cow of the penance-grove with reddish pupils, returning at the close of the day, after wandering some-where. Being over-whelmed with grief at the recent departure of the sun, the *Kamalini* (lotus-bed) observed a vow, as it were, for a re-union with (her lord) the sun, holding a gourd in the shape of lotus-buds, wearing a white silk in the form of swans, bearing the white *yajnopavita* (sacred thread) in the form of lotus-fibres, and holding a rosary in the form of a circular row of bees. The sky bore numerous stars, as though they were as many particles of water that flew up by the force of the sun's fall into the waters of the western

ocean. The starry sky shone very soon, as if it had been spangled with the flowers offered by the Siddha-maidens in worship to the evening twilight. And in a moment, all that red-hue of the twilight disappeared, as if it had been washed away by the handfuls of water, thrown upwards during worship by the sage-folk with up-turned faces.

43 When the twilight came to an end, night, being sad over her loss, put on a new setting in of darkness, as if it were the skin of a dark deer. The darkness rendered everything else dark, excepting the hearts of the sages. And in due course having heard the news that the sun had set, the nectar-rayed (moon) in whom excessive redness (*pun*-indifference to wordly things) had arisen, who made the sky look white like a clean silken bark-garment (*pun*-who wore a cleanly washed white silk-like bark-garment), and whose body remained close to his wives inclusive of Tara (*pun*-whose *linga-sariva* remained within the thousand-petalled lotus of the *Kundalini-nadi* which with the sacred *Om*, occupied the sky, as if it were a hermitage in the world of gods;-the sky, which had a row of (dark)tamala trees in the form of darkness, which was occupied by the group of the Seven Sages; which was holy on account of the movements of Arundhati (the wife of Vasistha, one of the Seven Sages), in which the *Ashada* constellation (*pun*-rows of the Ashadha trees) was present, in which the *Mula* constellation (*pun*-roots of trees) was visible, and in which there was the *Mrigasira* constellation with its charming stars occupying a secluded part (*pun*-in one part of which there were deer with charming eye-balls). Just as the

Ganges, which is white with swans and fills the seas, falls upon the earth from Siva's head which bears the moon as an ornament and is decked with star-like pieces of skulls, so also moonlight which is as white as swans and causes tides in the seas, fell npon the earth from the sky which bears the moon as an ornament and is decked with the pieces of potsherds in the form of stars. The deer-(mark on the moon) was then seen with a motionless form, as if it were stuck up in the mire of nectar when, with an eager desire to drink the water in the form of moonlight, it descended into the lake in the form of the moon, which (lake) was white with (*pun*-as white as) full-blown lotuses. The night lotus-ponds were penetrated by moon-beams, as though they were so many swans, which were as white as the fresh white Sindhuvara flowers, and which had come down to the ocean after the lapse of the rainy season in the form of darkness. At that time the disc of the moon, from which all the redness due to its rise had vanished, looked as if it were the broad forehead of the elephant Airavata, from which the (red) Sindhura (paint) had been washed off by his bathing in the celestial river (Ganges). And when the moon (who sheds a stream of cold) had gradually risen high up (in the sky); when the world was whitened by moonlight as if with a coating of *chunam* powder;—when the breezes at the early part of the night had begun to blow, (breezes) which were of a slow movement on account of the dew-drops, which bore the sweet fragrance of the beds of the blossoming night-lotuses, and whose coming was welcomed by the deer of the hermitage lying at ease, with their eye-balls languid with heavy sleep, their closed eye-lashes stuck

together, and their mouths slowly moving because of the rumination (they had just) begun;—(and) when the night had been shortened only by half a *Yama* (Yama=3 hours),—(then,) Harita took me up after I had eaten my food, and together with all those great sages, approached his father (Jabali) who was seated on a cane-seat in a moon-lit part of the penance grove, and who was being fanned gently by his pupil named Jalapada holding in his hand a fan made of deer-skin which was as holy as Kusa grass and standing at no great distance from him; and he said to him—" O father, all this group of sages assembled here with their minds overwhelmed with a desire to hear that wonderful story are waiting, forming a circle. And this young bird also has been freed of its fatigue. Hence please tell us, what this bird did, or who he was in his past birth, and who he will be in his next birth. Being thus addressed, that great sage looked at me as I stood in front of him; and knowing that all those sages were attentively intent on listening (to him), he very slowly spoke thus—" Listen, if you are with curiosity.

The Story begins

44 There is in the country of Avanti, a city called Ujjain, which excels the world of gods in splendour and is like the *tilaka* adornment to all the three worlds. It is the birth-place of the *Krita* Age, as it were. It is as if it were another earth, suitable for his residence, created by the divine lord of the Pramathas (i. e., Siva), who is called Mahakala, and who brings about the creation, preservation and destruction of all the three worlds. It is surrounded by an encircling ditch (full of

water) so deep as to reach *patala* as though surrounded by an ocean mistaking it for a second earth. Is is enclosed with a circular rampart which is white with chunam and whose rows of turrets lick the skirts of the sky,- thus appearing as if it were the Kailasa mountain, which is as white as chunam and whose rows of peaks lick the skirts of the sky, surrounding it out of its attachment to any residence of Siva. It is made beautiful with long and wide bazaar roads which look as if they were the oceans (rendered bare), with all their waters drunk up by Agastya, as they exhibit heaps of conches, oyster-shells, pearls, corals and emerald gems, and as they are stacked with gold-dust and plenty of sand. It is adorned with picture-galleries which are full of (the pictures of) gods, demons, Siddhas Gandharvas, Vidyadharas and Nagas, and which (hence) look as if they were a fleet of heavenly aerial cars (full of gods, demons etc.,) descended from the sky out of curiosity to see the fair ladies enjoying continuous festivities. Its squares are decked with the shrines of of deities, which are of the shining of the Mandara mountain whitened by the milk tossed thereon during the churning (of the ocean), which are with towers bearing up bright *Kalasas* made of gold, and which, with their white banners fluttering in the wind, look like the peaks of the snowy mountain (Himalaya) which are with the (milk-white) streams of the heavenly Ganges falling on them from above. It is made beautiful with suburbs which contain ponds of drinking water furnished with raised seats built with mortar, which are with a darkness in the form of the green gardens watered by continuously working fountains,

and which are grey with the pollen of the *Ketaki* flowers. It has pleasure groves darkened by swarms of bees buzzing with intoxication. It is with breezes fragrant with the sweet odour of the flowers of garden-creepers in blossoms. It is with the worship of the love-god openly declared through banners on staffs fixed to houses, marked with figures of sharks, raised aloft on every house, with auspicious bells tinkling, with flags of a reddish silk, and with red festoons made of coral fastened to them It (i.e. the city) has (all its) sins wiped off by the voices of vedic recitation which is always carried on there. It is with a loud tumult set up with their cries by intoxicated peacocks absorbed in dancing with their plumages unfurled into a circular form, in houses fnrnished with water-fountains, in which (houses) there is a deep rumbling of clouds in the form of the steady sound of the drums, where a rainy day is formed by columns of the jets of watery spray, and which are charming with the rain-bows produced by the rays of the Sun falling there. It is beautiful with ponds, a thousand in number, that are lovely with full-blown *kuvalaya* lotuses, that have their interiors white with blossomed *kumuda* lotuses, that are charming with the visible appearance of the fish, and that (hence) appear as if they were Indra's thousand eyes which are as lovely as the full-blown *Kuavlayas*, the interiors of which are as white as the *Kumudas* and which are charming as they look on without winking. It is whitened in every direction by ivory terraces which are as white as a mass of the foam of nectar, and which are surrounded by densely grown plantain-groves. It is encircled by the Sipra (river), the waters of which are disturbed by

the pot-like breasts of the Malva ladies intoxicated by the pride of their youth, which has the wrinkles of a frown in the form of ripples that are continuously produced as if out of jealousy on beholding the heavenly river on the head of Mahakala, and which appears to be washing the sky, as it were. The city is inhabited by pleasure-loving people whose fame is known all over the world; who possess wealth in crores, like the moon on the matted hair of Hara, which has prominent ends; to whom partiality is unknown, like unto the Mainaka by whom the cutting of wings was not experienced; who exhibit heaps of gold and rubies, like the stream of the Ganges which exhibits innumerable golden lotuses (growing in it); who arrange for the construction of public halls, rest-houses, wells, booths where drinking water is freely distributed to the thirsty, gardens, temples, bridges and machanical contrivances, -like the codes of Smritis which ordain the construction of public halls, etc; who wear upon their persons all the choice gems that are found in oceans, like the Mandara mountain which brought forth from the ocean all its wealth of jewels; who, although they are masters of snake-charms, are yet afraid of snakes (*Real sense*—who are afraid of lewd persons, although they have collected together the *garuda* gems); who are with their wealth subsisted upon by loving persons, although they have only rogues as their dependents (*Real sense*-who live on (the grains got from) the threshing floor, their wealth being made use of by persons friendly with them); who are modest, although they are heroic; who, although they speak agreeably, utter (only) the truth; who, although they are handsome, are quite contented

with their own wives; who, although soliciting the visits of guests, are in-experienced in requesting others; who, although in the persuit of pleasure and wealth, are devoted pre-eminently to *Dharma*; who, although very powerful, are still afraid of their enemy-folk (*Real sense*-although quite righteous, are still afraid of the next world); who know the crucial points of all branches of knowledge; who are bountiful; who are honest; who speak always smilingly; who are skilled in jokes; who put on a brilliant dress; who have learnt all the langu--ages of the country; who are experts in witty repartees; who are wise because of their knowledge of (different) romances and historic tales; who know all (the different) scripts; who have a fascination for the Mahabharata, the puranas and the Ramayana; who are well-versed in the Brihatkatha; who have gained mastery over the several arts such as playing at dice etc.; who have a liking for the sastras; who have a passionate fondness for fine-sayings; who are extremely calm; who are always courteous like the breeze of the Chaitra month which blows continuously towards the south; who are simple-minded like a Himalayan forest in the interior of which there are Sarala trees; who are skilled in winning the favour of ladies, like Lakshmana skilled in winning the favour of Rama; who reveal their familiarity with the Bharata (-natyasastra), like Satrughna who showed his attachment to Bharata; who follow their friends like the day which follows the (rise of the) sun; who are mighty saying 'yes' to all (suppliants) like the Buddhist doctrine upholding the 'Sarvastivada'; who have important men among them like the Samkhya philosophy which consists of Pradhana and Purusha;

and who are compassionate towards living beings like the religion of the Jainas. With its big mansions, the city appears to be full of hills, as it were. With its large buildings, it seems to contain suburban cities as it were. With virtuous persons (dwelling there), it appears to be having (as many) Kalpa-vrikshas (All-yielding trees). With its painted walls (of mansions), it seems to have shown the form of the entire universe. The city is red with rubies, like the twilight which is as red as rubies. Like the body of the lord of gods (Indra), which is sanctified by the smoke of the fires of his hundred sacrifices, it is sanctified by the smoke issuing from hundreds of sacrificial fires. Like the sportive dance of Siva in which there is his loud laughter white like nectar, it smiles with its turrets white with chunam. It is the home of gold, like an old woman in whom all her beauty has come to an end. Like the body of Garuda, which is charming being ridden by Vishnu, it is charming being free from any lapse of righteous conduct. It has all its citizens enlightened, like the morning time in which all people are awake. Like the dwelling,-place of the *sabaras* where the houses are white with suspended tails of the *chamari* deer and elephants' tusks, it is with mansions white on account of pegs from which (white) chamaras are suspended. It bears up an ever-lasting fresh paint of chunam, like the body of Adisesha which supports the earth resting on it always. It has large colonies of cowherds occupying its remote ends in every direction, like the time of the churning of the ocean which filled all the remote ends of the directions with a terrible din. It has ever at hand thousands of gold-smiths, like a spot where a royal

coronatiou is to take place, which is with thousands of golden water-pots. Like the goddess Gauri whose person is worthy of its big lion-seat, it possesses idols worthy of being installed on big golden pedestals. It is a city where thousands of temples are attended on like Aditi who is attended on by thousands of families of gods. It exhibits the throwing of golden dice (in gambling booths), like the exploits of the Great Boar (incarnation of Vishnu) in which the destruction of Hiranyaksha is displayed. Like Kadru who gives delight to the snake-world, it is a city where the gallants are delighted. Like the subject-matter of the Harivamsa which is interesting because of the several juvenile sports of Krishna, the city is charming with the various sports of children. Although displaying intercourses with women, it is with unimpaired moral character. Although red in colour, it is white like nectar; (*real-sense*-it is with the different castes of people who are friendly with one another and it is white with chunam paint on all houses). Although with clusters of pearls suspended, it is without the ornaments of pearl-necklaces (*real sense*-it is deckcd with pleasure-grounds). And although with varied dispositions (*real sense*-with many citizens of different classes), it is firm.

45 In that city the sun is seen daily going (his way across the sky) after bowing down to Mahakala, as it were, with the banner-cloth of his chariot drooping before him, as the horses yoked to the chariot turn their mouths downwards being attracted by the very melodious sounds of the singing of ladies practising music on the terraces of lofty mansions. In that city, the rays

of the sun appear as if reddened by the hue of the twilight, while on she Sindura jewelled pavements; as if commencing to roll on the (green) lotus plants, while on the raised seats of emerald; as if pervading the sky, while uponthe pavements of the *lapis lazuli*; as if engaged in dispelling the screen of darkness, while on the clouds of the smoke of the black aloe wood; as if over-powering the clusters of stars, while on the festoons of pearls; as if kissing the full-blown lotuses, while on the faces of beautiful women; as if fallen into the midst of moon-light at dawn, while upon the flashing brilliance of the crystal walls; as if clinging to the ripples of the celestial Ganges, while upon the white banner cloths; as if in the state of sprouting, while upon the *Suryakanta* stones; and as if entering into the cavity of the mouth of Rahu, while upon the lattices of the windows of sap-phires. In that city, on account of the lustre of the ornaments worn by women, the nights pass as if en-dowed with a gold colour by the morning sunlight, and are with pairs of chakravaka birds not separated as no darkness sets in; therein, the lamps lit up to burn at the time of sexual sports are rendered superfluous; and they are as if with the quarters set ablaze by the fire of love produced (in the minds of lovers). The sweet noice of the flocks of domestie swans,-which causes the fever of love, and which, as it spreads on, looks like the very piteous lamentation of Rati caused by the burning of Cupid,—constantly causes that city, where Siva is present, to become loquatious. In that ciry, the palaces, having raised aloft their flag-arms, appear, night after night, to be wiping off by means of their gleaming silken fringes fluttering in the breeze, the blot on the

Moon put to shame by the splendour of the lotus-faces of the Malva ladies. In that city, the Moon, fallen down overpowered by love on beholding the faces of the ladies of the city reposing on the tops of their mansions, rolls in the guise of his reflections, upon the jewel pavements (there) cool by the sprinkling of abundant sandal-water. In that city, the auspicious songs sung at dawn by the caged flocks of parrots and mainas awakened at the close of the night are rendered vain, although they sing in a very loud tone, as they (the songs) are not heard distinctly on account of the jingling sound of the ornaments of ladies, which, as it spreads, drowns even the nectareous notes of domestic *Sarasa* birds, In that city, there is absence of cessation (from burning) only in the case of jewel-lamps, (but no absence of cessation from evil practices in the case of men); there is the state of having a central gem in the case of necklaces, (but no fickle-mindedness in men); there is absence of steadiness only in the case of the drum sound during music, (but no absence of decorum in men); there is separation of couples only of the chakravaka birds, (but not of human beings); there is the scrutiny of *Varna* i. e, colour only of gold, (but not of the castes of people); there is unsteadiness only in the case of flags (but not in men); there is hatred of *Mitra*, i. e. the sun, only in the night lotuses, (but no hatred of friends in the case of men); and there is *Kosagupti*, i.e. concealing in sheaths only in the case of swords, (but no concealment of treasures among men). Why say more ? In that city, god Siva, the foe of Andhaka, having abandoned his fondness for residing in

Kailasa, dwells personally, bearing the name Mahakala, -he, who has the rays of the nails of his toes kissed by the rays of the crest-gems of gods and demons; who tore asunder the mighty demon Andhaka with his sharp trident; the digit of the moon on whose crest is scratched by the edges of Gauri's anklets (while he bows down to her in propitiation, so that her anger in love-quarrel may be removed); who has smeared (all) his body with the ash-dust of the three cities (of demons, which he has burnt); who has his feet worshipped with a large number of bangles fallen down from both the arms spread out imploring for his fovour by Rati overwhelmed by grief at the death of (her husband) Cupid (at the hands of Siva); and in whose burdensome matted hair, tawny like a group of the flames of the fire causing universal destruction, the celestial river wandered (not finding an outlet).

46 In that city of such description, there was a king named Tarapida, who was an equal of Nala, Nahusha, Yayati, Dhundhumara, Bharata, Bhagiratha and Dasaratha; who had earned the whole of the earth through the might of his arms; to whom the three royal powers (*Prabhu*, *Utsaha* and *Mantra* saktis) had borne their fruits; who was wise, energetic and endowed with an intellect unhampered in the science of politics; who had studied the law-codes; who, on account of his brilliance and splendour, was as if a third to the sun and the moon; whose person was sanctified by the numerous sacrifices (performed by him); who had removed all the calamities of the (human) world; who was embraced, out of innate love, by the goddess Lakshmi after abandoning the lotus-groves and dis-

regarding the delights of residing on the bosom of Narayana, she being very fond of associating herself with the brave and holding a full-blown lotus in her hand; who was the birth-place of Truth which is resorted to by all great sages, just as the foot of Vishnu is of the stream of the celestial river which is resorted to (for bathing etc.)-by all great sages; who was the source of glory, which although cool, still caused burning in his ene--mies,-which although steady, still always wandered spreading everywhere),—which, although pure, still sullied the beauty of the lotus faces of his enemies' wives,—and which, although very white, still roused the affection of all people; just as the ocean is the source of the moon who also, though cool, causes burning to his enemies (such as thieves etc.),—who, though ever-existing, still wanders daily;—who though quite pure, still darkens the beauty of the day-lotuses such that they resemble the darkened faces of the wives of one's enemies,—and who, though very white, stlll rouses passion in all persons; who (king Tarapida) was resorted to by fraudulant princes afraid of the destruction of their allies (*or* objects), just as *patala* was by the fraudulant mountains afraid of their wings being cut off (by Indra); who was followed by wise men, just as the group of plants is by mercury; who had completely ended all wars and thus resembled Cupid whose bodily form was completely destroyed; who, attended upon by true friends, was like Dasaratha attended upon by Sumitra (his wife); who, followed by a huge army, resembled Siva followed by Mahasena (his son); who, pre-eminent by his great forgiveness, looked like the serpent-lord (*Adisesha*) heavy with the weight of the

earth (supported on his head); who, born in an illustrious family, appeared like the stream of the *Narmada* river whose spring is in a clump of big bamboos; who seemed to be the (very) incarnation of *Dharma*, and the (direct) representative of Vishnu; and who had removed all the troubles of his subjccts.

47 He held up and firmly re-established *Dharma* which was shaken from its very roots by the *Kali Age* abounding with sin and having its body sullied by the spread of ignorance, just as Shiva restationed the Kailasa mountain when shaken to its very foundations by Ravana who had committed many sins and whose body was as dark as the enveloping darkness. People thought him to be another Cupid created by Siva whose heart melted with pity at the lamentations of Rati. Him saluted other-kings,—who were conquered by the might of his arms, whose eyes were with terror-stricken unsteady pupils, and who, with their heads rendered uneven by their joined palms resembling lotus buds (placed there-on) in obeisance, bore up the ornamental knots of the leafy creeper (carvings) on their diadems inter-pierced with the rays of the nails of his toes,—all over the country that extended (in the east) up to the mountain called Udaya, whose ridges are washed by the waves of (the eastern) ocean, which has the clusters of the flowers of the trees on its slopes doubled by the constellations of stars moving through the leaves, which has its sandal trees moistened by a shower of nectar-drops oozing from the moon's orb rising over it, which has the bright fresh leaves of its lavanga creepers crushed as they are struck by the edges of the hoofs of

the horses of the chariot of the hot-rayed sun, and which has plenty of bits of the tender leaves of the *Sallaki* plants plucked by the elephant *Airavata* with its trunk; (the country that extended in the south) up to the bridge (across the south sea) which was built with thousands of mountains laid with his own hands by Nala, where the fruits of the *Lavali* creepers had become scanty being eaten by the monkey-hosts, where the feet of Rama are being saluted by the water-angels emerging from the ocean, and where the surfaces of the rocks appear strewn with stars (as it were, on account of the pieces of numerous conches broken by the fall of mountains; (the country that extended in the west) up to the *Mandara* mountain by which the clusters of stars are washed with the clear water of its rivulets, the rocks of which are made smooth being rubbed against the tips of the fish-shaped *Keyuras* of Vishnu egaged in the churning for Nectar, the ridges around the middle portions of which were crushed under the weight of the feet set to move at the commencement of the pulling (backwards and forwards) of *Vasuki* coiled round it, by gods and demons with great ease; and whose peaks were sprinkled by a shower of nectar. and (that extended in the north) up to the *Gandhamadana* mountain which is charming on account of the *Badarikashrama* (there-on) marked with the foot-prints of Nara and Narayana, whose peaks are resonant with the jingling sound of the ornaments of the fair ladies of Kubera's city (*Alaka*), the water of whose rivulets are sanctified by the Seven Sages performing their *Sandhyavandana* therein, and the regions around which are fragrant with the *Saugandhika* grove uprooted by Bhima. When he (Tarpida) ascended

the throne which was covered with the sprout-like rays of many gems and from which pearl-festoons were suspended, all the extensive directions bowed down with his weight, as it were, as they trembled at the (very thought of) a contact with his arrows;—just as, when a quarter-elephant attacks a *Kalpa* (All-yielding) tree covered with a dense foliage as bright as gems and bearing clusters of pearl-like fruits hanging low, all the long creepers (supported by the tree) bend down with their weight, even as they are shaken by the contact of the (disturbed) bees. Him, I think, even the lord of gods (Indra) envied. From him issued forth a multitude of virtues, like a flock of swans from the Krauncha mountain, whitening the surface of the earth and causing delight to the hearts of all people. His fame, which was as fragrant as the sweet smell of nectar, and whitened the region of gods and demons, wandered in all the ten directions such that the world was made noisy, just as a thick line of the foam of the milky ocean that was tossed up by the *Mandara* mountain, which was of a very fragrant odour due to the sweet smell of nectar and which whitened the world of gods and demons, moved in all the ten directions making the whole world resonant. Regal splendour did not leave, even for a moment, the shade of his (Royal) umbrella, as though she were being tormented by the heat of his exceedingly unbearable valour. And the people listened to his deeds as if they were congratulatory words received them as if they formed an advice, thought high of them as if they were auspicious things, repeatedly muttered them as if they were a *mantra*, and did not forget them as if they were the Vedic texts. And while he was the

king, there was the *wingless state* only in the case of mountains, (but no feeling of opposition among people); there was posteriority only in the case of suffixes, (but no hatred anywhere); there was the 'face to face position' only in the case of mirrors, (but no standing in front of another either for begging or defence); there was close adherence to *Durga* only in the case of images of the trident-bearer, (but no resorting to fortresses in the case of men); there was the bearing of the (rain-) bows only in the case of clouds, (but no wielding of bows on the part of men); there was the rising aloft in the case of banners, (but no boosted state in men); there was bending down only in the case of bows, (but no going down in men); there was injury by the mouths of the bees only to the bamboos, (but no injury by the pointed ends of arrows to men); there was going in a procession in the case of deities, (but no invasion of enemies); remaining in a wreathed state there was only in the case of flowers, (but no staying in prisons in the case of people); there was restraint only of sense organs, (but no punishment to any); there was the entering into the *vari* (=the place where elephants are tied) only in the case of wild elephants (but no drowning in water by any one); there was sharpness only in the blades of swords, (but not in the behaviour of men); there was the maintaining of fire in the case of those who were under vows, (but no holding of fire in the hand etc., as an ordeal on the part of men); there was ascending the *Tula* (*Libra*) sign only in the case of planets, (but no mounting the pan of a balance as an ordeal on the part of men); there was the clearing of water only when the *Aygasta* star

rose, (but no testing the purity of any one by the poison-ordeal); there was prevention of the growth only of hair and nails (but not of the prosperity of men); the state of having a dark sky was only in the case of cloudy days, (but not the state of being with a dirty garment in the case of people); there was perforation only in the case of precious stones but no discussions among people); there was the practice of yoga only in the case of sages, (but no fraudulant means employed by men); there was the destruction of *Taraka* only in the eulogies of Shanmukha, (but no pulling out of eye-balls, as a punishment to people); there was the fear of the eclipse of the Sun, (but no fear of imprisonment among the subjects); there was, going beyond the *Jyestha* constellation only in the case of the Moon, (but no transgression of the orders or rights of the eldest brother anywhere); there was an account of the crimes of *Duhsasana* only in the Mahabharata, (but not of those of any incorrigible persons in the whole country); there was the holding of a staff only in old age, (but no taking of fines etc , from peoples); there was the contact of the sword only with scabbords, (but not of misfortune with people); there was curvedness only in the decorations on the breasts of women, (but no crookedness in people); there was the cessation of the ichor-flow in elephants (but not of gifts in men); and there was the appearance of vacant houses on the dice-board only during the dice-games, (but not else-where).

48 And that king had a Brahmin minister named Sukanasa; his mind had become sobre by his deep study

of all *Sastras* and *Kalas*; from his very child-hood, he was full of a growing feeling of affection (for the king); he was skilled in the timely employment of the political science; he was the helmsman of the ship of the government of the world; his mind was never depressed even when very grave hardships came in the way of his duty; he was the abode of courage, the residence of steadfastness, the bridge of truth, the teacher of virtues, the preceptor of good practices, the creator of Dharma; like the serpent Sesha, he was capable of bearing the burden of the earth; like the ocean, containing great animals, he possessed great worth; like Jarasandha of a body whose halves were joined together, he had effected peace and brought about war; like Siva adorning Durga, he had won (several) fortresses; like Yudhisthira, the son of Dharma, he was the source of *Dharma*; he knew all the Vedas and Vedangas; he was the essential gist of all the auspicious things in the kingdom; he was (to the king,) as Brihaspati to Indra, as Sukra to the demon-king Vrishaparvan, as Vasistha to Dasaratha, Viswamitra to Rama, Dhaumya to Ajatasatru (Yudhisthira), Damanaka to Nala; and he bestowed personal attention to every affair. He considered it not at all difficult to secure Lakshmi herself through the power of his wisdom, although she is stationed securely in Narayana's bosom which is fierce with the wounds caused by the weapons of the demon Naraka and the shoulder-region of which is hardened by the violent rubbings of the whirling Mandara mountain. Having come to him, wisdom, which shows the many fruits that a kingdom can yield and which is intricate

with many ramifications, obtained a vast scope, just as a creeper, which bears many fruits and sends out numerous tendrils, spreads wide when it obtains (the support of) a tree. And on the surface of the earth full of the movements of the many thousands of his spies and of a vastness bounded by the four encircling seas, there was not even a sigh breathed out by other kings unknown to him every day, as though it had taken place in his own house.

49 That king, when still young, conquered the earth consisting of the circle of seven continents by means of his own arm which was as stout as the trunk of the celestial elephant, which was the pillow on which Regal glory reposed sportively, which was she sacrificial post marking the initiation to the sacrificial rite of bestowing the gift of security (i. e., fearlessness) to the entire world, which was densely covered with a net-work of rays shooting forth from his creeper-like sword, and which was, as it were, the long tail of the comet portending the annihilation of the entire group of his enemies; and having devolved the burden of the government on that minister named Sukanasa, as on a friend, and having made his subjects happy, he looked to the other things that were yet to be done. As all his enemies had been put down, he, being free from fear and slackening his duty of (governing) the Earth, mostly enjoyed the pleasures of youth. Thus,—sometimes, over-powered by passion, he enjoyed the amorous sports which were charming on account of the jingling sound of the jewelled bracelets set to move on the hands of ladies shaken when their lower lips were

bitten; in which the bed became serrated with the pieces of the ear-ornaments crushed in great vehemence; in which the flowery wreaths worn on the head were reddened by the alaktaka-dye sticking to them when the feet (of the ladies) were lifted upwards; in which the jewelled ear-rings were shattered to pieces during the vehement seizures of hair; in which the bed-sheets got marked with the leafy-creeper-decorations painted on the stout breasts (of the ladies) with black *agaru* and in which the tilaka mark and the (other) decorations made with Gorochana were disturbed by the clear water drops of perspiration; and he (during these sports) was being bathed with the lustre of the nectar-like smiles, as if it were the streams of sandal water, of his mistresses whose leafy ear-ornaments were perforated by the bristling rough horripilation on their cheeks; he was being struck with the rays of their eyes, as with the blue lotuses adorning their ears; his eyes were being blinded by the lustre of their ornaments, as by saffron-dust; he was being beaten with the clusters of the rays of their nails, as with white silk-garments; and he was being bound (i. e., embraced) with their creeper-like hands, as with the garlands of the petals of champaka flowers. Sometimes, he sported for a long-time with horn-like gold syringes, getting his body rendered yellowish-red with showers of saffron-water issuing forth from the cup-like hands of sportive women, as if with a continuous out-pour of the golden arrows of Cupid; getting his silk-garment coloured red by the throw of streams of red-lac-water; and allowing the thick application of the sandal paste (on his body) get spotted by drops of musk-water (thrown). Some-

times, by his water-sport in the company of the ladies of his harem, he made the water of the oblong ponds of his palace become such that the line of its waves was whitened with the sandal powder applied to their breasts; the swan-couples were bespattered with the *alaktaka* dye of the (ladies') feet resounding with moving anklets; it had the essence of flowers dropped down from the (ladies') curly locks; it had the petals of the blue lotuses worn on the ears floating (on the surface); its waves were shattered by the agitation caused by the prominent hips (of the ladies); it had a layer of pollen dropped down from the lotuses thrown aside with broken stems; and it was made to bear moon-shaped marks with the bubbles of foam appearing (on the surface) on account of its being continually dashed against by the (ladies') hands. Sometimes, by his mistresses,—who were disappointed by his not keeping his engagements with them and who, therefore, were frowning with knitted eye-brows and had their long slender arms resonant with the jingling of bracelets, he being an offender,—had has feet fettered during daytime with garlands of Bakula flowers and was beaten with flower-garlands mixed up with the rays of their nails. Sometimes he became highly gratified being delighted by tasting the streams of wine passed to him by the mouths of his sportive women, and (thus) resembled a Bakula tree which puts forth blossoms when regaled with the taste of the streams of wine spitted at it from their mouths by amorous women. Sometimes he was with inflamed love (redness), the alaktaka dye being transferred to him on account of the kicks (bestowed on him)

by young women with their feet, just as the Asoka tree which bears flowers when the alaktaka paint is transferred to it, as a result of the kicks bestowed on it by youthful women with their feet. Sometimes, white with sandal paste and having a bright waving flower garland hung round his neck, like Balarama, he drank wine. Sometimes, waving on his ears a leaf-ornament which dangled on his cheeks red with intoxication and looking charming on account of that intoxication, he strolled in forests filled with the sweet smell of the full-blown flowers of forest creepers, just like a scent-elephant which looks charming with infatuation (or grunting sweetly because of its infatuation) and having its leaf-like ears dangling on its temples covered with ichor. Sometimes, with a mind delighted at the tinkling sound of the jewelled anklets (of ladies), he sported in lotus-groves, like a swan that gladdens the *Manasa* lake with his notes resembling the tinkling sound of jewelled anklets. Sometimes, with Bakula-garlands hung down from his shoulders, he roamed on pleasure-mountains, like a lion which has thick manes hanging down from his shoulders. Sometimes, like a bee, he wandered through creeper-bowers bristling with the just opening flower buds. Sometimes, veiling himself with a blue cloth, he went out to meet fair women with whom he had made appointments (to meet them) on the nights of the dark half of the month. Sometimes, in the company of a few intimate friends, he attended the music-concerts of the ladies of his harem, which was most entertaining on account of (the playing of) lutes, flutes and drums in the interior halls of the palace, the windows of which were wide as their golden panes were opened apart, and

the aviaries in which, occupied by pigeons, looked as if coloured by the smoke of the black aloe-wood constantly burning therein. Why say more? Whatever was delightful and not opposed (to his well-being) either in future or just then, all that he enjoyed without allowing his mind to be enticed only, because he had finished all his duties relating to (the govornment of) the earth, and not at all because he was addicted to those (pleasures). The sportive enjoyment of sensual pleasures becomes an ornament only to a king whose subjects are made happy and who has fully accomplished the task of (governing) the whole earth; to any one else it becomes just a mockery. On account of his love for his subjects, he made his appearance (in public); and on occasions, he sat on the throne.

50 And Sukanasa, too, bore, without any trouble, all that burden of government, by the power of his intellect. Just in the same manner as the king he attended to all the affairs of government, (thereby) doubling the peoples' love (for him). Him, too, saluted the whole group of the (feudatory) princes with their heads bearing a net-work of clusters of rays of their crest-gems shaken (while bowing down);—the princes, by whom the royal hall was moistened with the honey drops falling from the flower-wreaths bent down (while bowing); and whose armlets rubbed against the tips of the jewelled ear-rings oscillating on account of their bowing down very low. When he (Sukanasa) too, made a move, all the ten quarters became such as they had the space of the world deafened by the sound of the clattering hoofs of the marching troops of unsteady

horses; they had the mountains tottering on the surface of the earth shaking under the weight of the armies; they were with the darkness of the streams of ichor flowing from the scent-elephants blind with intoxication; their rivers were rendered grey with a very thick layer of dust floating on them; in them, the ear-cavities (of al beings) were deafened by the loud (indistinct) noise of the marching foot-soldiers; they were filled with the hail-sounds shouted aloud with vehemence; they were covered with thousands of white *chamaras* that were being waved; and in them, the daylight was shut off by the collision of the golden-staffed umbrellas of the crowded princes.

51 Time passed thus, while the king remained enjoying the pleasures of youth, having entrusted to his minister the responsibility of the government. After a good length of time, he came to the end of every one of the other pleasures of the mortal world. But, he did not get the one pleasure of beholding the face of a son. The ladies of his harem having only the menstrual flow that was not to bear any children, although being enjoyed by him thus, were like a thicket of *Sara* reeds putting forth flowers that bear no fruit. As youth passed away gradually, so also increased the anguish arising out of the childless state, of the king who was disappointed in his desires. And his mind abandoned all desires for enjoying sensual pleasures. He considered himself helpless, though surrounded by thousands of kings; blind, though endowed with eyes, and without any support, though supported by the whole world

52 Now, just as the lunar digit is to the clusters of the matted hair of Siva; as the lustre of the Kaustubha gem

is to the chest of Vishnu, the foe of the demon Kaitabha; as the *Vanamala* (garland) is to the pestle-weaponed Balarama; as the shore is to the ocean; as the line of ichor is to the quarter-elephant; as the creeper is tō a tree; as the appearance of flowers is to the Chaitra month; as the moonlight is to the moon; as the lotus plant is to a pond; as a row of stars is to the sky; as a line of swans is to the Manasa lake; as a grove of sandal trees is to the Malaya mountain; and as the flaming lustre of the hood-gem is to the serpent Sesha; so was the queen named Vilasavati to the king;— the queen, who caused wonder to all the three worlds, who was as though the very progenitress of all womanly graces, and who was the chief among all the ladies of his harem.

53 Once, having gone to her apartment, he beheld her weeping, surrounded by her servants whose looks were vacant on account of anxiety and who were silent through grief;—waited upon by the chamberlains who were present by her side and whose eyes did not even wink in anxious reflections;—being comforted by the aged women of the harem who were remaining not very far (from her);—her silk garments drenched by the continuous flow of (her) tears;—no wearing ornaments;—resting her lotus-face on the palm of her left hand;-with untied and dishevelled locks of hair;-and seated on a small couch, huddling herself together. As she got up to receive him, the king made her sit on the same pretty couch; and he too, sitting thereon, not knowing the cause for her tears, wiped off the tear-drops from her cheeks with his own palm, like one who is very

much frightened, and spoke to her thus—" My queen, why are you weeping silently, stupidly suppressing within yourself the heavy weight of (your) grief ? These long eye-lashes of yours are stringing together a number of tear-drops as if they were a cluster of pearls O you with a thin waist ! why have you not put on ornaments ? How is it that the alaktaka dye is not applied to your feet, like the morning sun-shine (fallen) on the lotus-buds ? Why are the jewelled anklets,—the very (Kalahamsa) swans in the lake of the flower-arrowed Cupid, not favoured by you with the contact of your lotus-feet ? For what reason is this waist (of yours) mute, having laid aside the girdle? Why is it that the leafy ornamental decoration with the black agaru paste is not painted on (your) stout breasts, like the deer (-mark) on the moon ? O you with beautiful thighs ! For what reason is your slender neck not adorned with the pearl necklace, like the thin lunar digit on Siva's crest with the stream of the Ganges ? O graceful one, why do you bear in vain this pair of cheeks, the leafy paintings on which are washed off by the flowing tear-drops? Why is this (left) palm, with tender fingers resembling a cluster of petals, made to function as the ear-ornament, as if it were a red lotus ? And why is it, O proud one, that you bear this fore-head (of yours) without adorning it with the tilaka dotted mark of the gorochana paint, and with hair uncombed? And these tresses of yours, which are as black as dense darkness, being devoid of flowers, cause pain to my eyes, like the early part of a night of the dark half of a month, which without the lunar digit, is dark on account of a dense mass of darkness. Please, 'O queen, tell me the cause of

your grief. For, these long breaths of your sighs causing the fluttering of your breast-garments, are producing a tremor in my loving heart, as though it were a tender leaf with a red hue. Have I offended you in any way ? Or has any servant in our service offended you ? Even though I reflect very carefully, I do not at all see even the slightest offence of mine towards you. Both my life and kingdom depend on you. O fair one, please tell me the cause of your sorrow."—Although thus addressed, when Vilasavati gave no reply, then (the king) asked her servants the cause of her excessive tears.

54 Then, her betel-box-bearer, Makarika by name, who constantly waited on her, said to the king—" Sire, how can there be even slight offence from your Majesty ? And when your Majesty is graciously disposed (towards the queen), how can there be any power in a servant or any other person to offend (her Majesty) ? But the queen's affliction is this, namely, that she has become of a fruitless union with the king (i. e. yourself), like one possessed of an evil spirit whose meeting a poison doctor will be of no effect. It is a long time since she has been suffering this affliction. From the very beginning (of this affliction) our queen seemed to be grieving as it were, always reproaching amorous sports like the Royal glory of the demons that reproaches always the (entire) group of gods, and being led, with great difficulty by the efforts of the attendants, to do even the most necessary daily duties such as sleeping, bathing, taking food and wearing ornaments. And she did not show out her afflicted state only with the desire of avoiding pain to your Majesty's heart. But to-day, being the 14th day of the month, when she had gone from here to

worship the divine Mahakala. she heard this in the Mahabharata as it was being read out there (in that shrine)—"The blissful worlds are not for those who have no son. A *Putra* is one who saves (his parents) from the hell known as *Put*." Having heard this, she returned to the palacc; and (since then) although entreated by the servants by bowing down ther heads, she neither accepts food, nor puts on ornaments, and not even gives a reply. She simply weeps, her face darkened by the clouds pouring down a continuous shower of tears. Having heard this, your Majesty may decide (the course of action),—Having said thus, she remained silent.

55 When she ceased to speak, the king, having remained silent for a while, and then having heaved a deep hot sigh said—"My queen, what can be done in a matter which depends (entirely) on Fate? Enough of excessive weeping. Perhaps, we are not to be favoured by the gods. Surely, (it must be that) our hearts are not to be the receptacles of the pleasures of tasting the nectar of embracing a son. No meritorious deed was done (by us obviously) in our previous life. For, it is the deed done by a man in a former life, that bears fruit (to him) in this life. It is quite impossible even for a learned man to alter Destiny. Whatever is possible for mortals to do, let all that be done. O queen, have greater devotion for elders. Double your worship to the deities, Show your regard in paying homage to the sage-folk. For, the sages are great divinities; when propitiated with effort, they grant even such boons as are difficult to obtain (otherwise) and bear the desired fruits. For, we hear that in days of old, in the country of the Magadhas, the king named Brhadratha obtained,

throuh the power of (the sage) Chandakausika, a son called Jarasandha who became the conqueror of Janardana (Krishna), whose might of arms was unsurpassed and who became a matchless warrior And king Dasaratha, (though) advanced in age, got, by the favour of Risya- sringa son of the great sage Vibhandaka, four sons who, like the four arms of Narayana, were invincible, and like the four oceans, were unassailable. And (many) other royal sages, having propitiated great ascetics, became happy enough to enjoy the nectar in the form of the sight of a son. For, the service rendered to great sages never fails in (bearing) its fruits. O queen, indeed, when is it that I too will (be able to) behold you (my queen) lauguid with the weight of the growing foetus and with a whitish face, thus resembling the night of a full moon-day with the just rising full-moon? When will my servants filled with joy at the festive occasion of the birth of a son (to me), receive from me vessels full of presents? When will my queen gladden me,—she being clad in (turmeric) yellow-dyed garments and with her lap occupied by a (fresh-born) son, (thus) resembling the sky covered with the morning sunshine and bearing the risen orb of the sun? When will a son give delight to my heart? —a son, having his uncombed hair rendered tawny (in colour) with the (application of the herbal juice called) *Sarvausadhi*; having a pinch of ash mixed with white mustard deposited on his head to which a few drops of protecting ghee are applied, having round his neck a thread with its knot dyed with *gorochana*; lying with the front part of his body (turned) upwards; and smiling with his teethless mouth. When will he, with his gorochana-

like yellow complexion, with his bodily form transferred succeessively from hand to hand by the ladies of the harem, and saluted by all people, remove completely the darkness of sorrow from both my eyes, just like the auspicious lamp (which removes all darkness), which gives out a gorochana-like yellow light, which is bodily transferred successively from hand to hand by the ladies of the harem, and which is bowed to by all people? When will he, grey with the dust-particles on the ground and crawling all round along with my heart and gaze (fixed upon him), adorn the yard of the palace? Coming to the state of being able to crawl on his knees, when will he move, in all directions, like a lion's cub, desirous of seizing the tame young deer separated by the (transparent) walls of crystal gems! Running swiftly from one room to another chasing the pet swans following the tinkling sounds of the anklets of the ladies of the harem, when will he cause trouble to his nurse who would be following him by the sounds of the tiny bells of his golden girdle? Having his beautiful cheek-regions decorated with lines drawn with black agaru paint to resemble the ichor-lines (on the temples of an elephant), feeling delighted at the drum-sound produced by the mouth, being grey with the dust of sandal powder scattered over (himself) with his upraised hands, and shaking his head at the beckoning of the goad-like curved finger-tip, when will he show out the playful sports of a tusker elephant in rut, whose temple regions are decked with ichor-lines resembling lines drawn with black agaru paste, in whom delight is produced by the sound of the drum placed on his fore-head. who is grey with dust of the colour of sandal powder

scattered all over himself with his trunk raised up, and who shakes his head when urged with a goad resembling in its form the curved finger-tip? When will he render the faces of the aged Chamberlains appear ridiculous with the juicy dye of the *alaktaka* balls left behind after being utilized for painting both the feet of his mother? With eyes restless on account of curiosity, when will he follow his own reflections directing his looks downwards on the jewelled pavements and (hence) stumbling at every step? When will he move about through different chambers in front of me, when I am seated in the assembly hall, his coming being greeted by thousands of kings with their out-stretched pairs of arms, and his unsteady looks being disturbed by the (different) rays of the jewels in their ornaments?—While I cherish hundreds of desires as these and undergo mental suffering, my nights pass away. This grief due to childlessness, consumes me too, day and night, like fire. The world appears void, as it were, to me. I look upon the kingdom as fruitless. But what can I do against fate which is irremediable? Hence, O my queen, abandon this continued grief. Set your mind on fortitude and virtuous acts. For, abundant good-luck moves close to those who are devoted to virtuousness,"—Having said thus, he took (some) water and himself wiped off her tear-lined face resembling a full blown lotus, with his own hand as if with a fesh tender leaf. Having repeatedly comforted her with words which were sweet with hundreds of endearments, which were skilled in removing (her) grief, and which contained advices relating to virtuousness and having stayed there for a good length of time, the king went away.

56 And when he had left, Vilasavati, with lessened grief, attended to the necessary daily duties such as putting on ornaments etc , as was usual (with her). Since then, she took great interest in propitiating deities, in honouring Brahmins and paying homage to elderly persons. Whatever she heard from what-so-ever a source, she put all that into action, in her eager desire to bear a child. She did not mind any trouble, however great (it may be). Being of a pure bodily form (dressed) with white garments, herself fasting, she slept on beds of pestles covered with green Kusa grass, in temples of Chandika, which were darkened by the dense smoke of constantly burning *guggula* incense. Beneath the cows endowed with all auspicious marks and adorned auspiciously by the aged cow-herd women in cow-sheds, she bathed with golden pots filled with holy water, containing various flowers and fruits, decked with the tender leaves of the *Kshira* tree and having all kinds of gems within them. Daily, after getting up (from her bed) she invariably gave away (as gifts) to Brahmins, gold vessells filled with sesamum and containing every kind of precious gems On the nights of the fourteenth day of the dark half of the (lunar) month, she took auspicious baths during which the deities of the quarters were gladdened by the gifts of several offerings, herself remaining within a mystic circle drawn by great magicians at the meeting place of four roads. She visited the shrines reputed to fulflil one's desires, where she made all sorts of promises to deities. She went to the nearby shrines of the goddesses of established faith. She bathed by dipping herself in the worthy pools presided over by Nagas. She bowed

down to the great trees such as the Asvattha, to which she had offered worship after respectfully going round them keeping them always to her right. Having bathed, she personally offered to the crows balls of cooked rice mixed with curds, prepared out of unbroken rice grains and placed in a silver dish, with both her hands the jewelled bracelets of which were swaying. . Every day she offered to goddess Parvati a worship consisting of plenty of flowers, incense, unguents, sweets called *apupa*, *palala*, *payasa*, and obalations of fried paddy grains. With a mind full of devotion, she put questions to the naked Ksapanakas whose prophesies were believed to come out quite true, having herself offered to them vessels containing balls of cooked rice. She thought highly of the prophesies of the female fortune-tellers. She offered service to those who knew the art of prognostication. She showed regard to those skilled in the interpretation of omens. She learnt the secrets handed down through generations of several aged persons. Being eager to behold the face of a son (born to her), whenever any Brahmin folk came to see her, she made them recite (the hymns of) the Veda. She listened to the holy legends that were being continually read out. She wore mystic talismans containing within them birch-leaves on which (mantras) were written with *gorochana* dye. She tied (round her arm etc.) herbal threads together with amulet-strings. Her servants too constantly went out to listen to supernatural voices predicting the futute and grasped those prognostications. She daily offered at nights, oblations of flesh-balls to jackals. She reported to her teachers

the wonders relating to the sight of dreams. At all public squares, she placed offerings that would make (her) happy.

57 While time passed in this manner, ond day, when the night had almost come to an end, and when the sky, with only a few pale stars left, was grey like the wings of an aged pigeon, the king saw in a dream, the moon having his orb full with all his digits entering into the mouth of Vilasavati resting on the terrace of her white palace, like a roll of lotus-fibres entering into the mouth of a female elephant. When awake, he got up and whitening his chamber with his eyes excessively white being enlarged through joy, summoned Sukanasa at once, and related (to him) the dream. Delighted at this, he said to the king— 'Sire, after such a long time, (at last) our desires as well as those of our subjects are fulfilled. In a very few days your Majesty will undoubtedly enjoy the delight of beholding the lotus face of a son. This very day, I too saw in a dream at night, that a lotus, having a hundred fully opened petals as white as the digits of the moon and pouring forth a spray of honey-drops through its clusters of thousands of quivering filaments, was deposited on the lap of my wife Manorama by a Brahmin, all of whose garments were washed white, who was of of a serene looking form and of a godly figure. For, auspicious prognostic incidents occurring before hand indicate that joy is near at hand. And what else beyond this, can be the cause of delight? Generally, dreams seen at the close of the night will be of unfailing results. By all means, Her Majesty will, before long, give birth to a son who will be like Mandhatr, the fore-

most of all royal sages and who will be the cause of delight to the (whole) world. She will gladden your Majesty, just like an autumnal lotus-plant gladdening the scent-elephant by means of the springing of a fresh lotus flower. Through that son, your Majesty's family-line, its continuity being unbroken like the ichor lines of a quarter elephant, will be able to bear the weight of (governing) the earth."—Even as he was speaking thus, the king took him by the hand and entering the inner apartment, gladdened Vilasavati with both their dreams. After the lapse of a few days, by god's grace, a foetus entered (the womb of) Vilasavati, just as a reflection of the moon enters a lake. Thereby she looked very charming, like the Nandana garden with the Parijata tree, or like the broad chest of Madhusudana (Vishnu) with the Kaustubha gem. Like the reflecting surface of a mirror, she bore the image of the king reflected in her, under the guise of the foetus. With her foetus growing gradually everyday, she moved about very slowly, like a row of clouds (moving) slow on account of the weight of the ocean-water drawn in to the full. She heaved dull sighs repeatedly, yawning continually and closing her eyes slightly. Her servants skilled in knowing the actual state of affairs by mere outward indications, came to know her (true state), by observing her daily, as she herself desired for drinks and foods of different tastes, as she had the nipples of her breasts turning dark like the rainy season whose beginning is being darkened by clouds, and as she became pale with the lustre of the Ketaki which has a pale interior hue.

58 Now late at night on a very auspicious day, an elderly lady named Kulavardhana, who was the chief of all the servants of the queen, who was clever by constantly residing in the palace, who was skilled in waiting on the king at all times, and who was proficient in every auspicious thing. approached the king and whispered privately into his ear the news of Vilasavati being *enciente*;—the king, who at that time was seated in the inner court-hall, who had all around him thousands of pretty lamps burning being fed with scented oil and (hence) appearing like the moon of the full-moon day shining in the midst of numerous stars or like Narayana occupying the hollow of the thousand hood-gems of the serpent-king (*Sesha*); who was surrounded by a limited number of prominent crowned kings; whose servants stood at no great distance (from him); and who was conversing on various topics full of the highly developed intimacy with Sukanasa seated next to him on a high cane-seat, clad in clean white robes, not very gaudy in dress, and of an impenetrable gravity like the ocean whose depth is unfathomable.

59 At those words of her, such as were never heard before and seemed incredible, the king's limbs were sprinkled all over wilh ambrosial juice as it were; his body bristled with a suddenly rising horripilation; he was overwhelmed by a feeling of joy; his check-regions expanded on account of his smiling; and under the guise of an awning formed by the lustre of his teeth, he spread around him the excess of joy left behind after filling his heart, as it were; and at once his eyes, with their pupils restless and the long lashes moist with joyous tear-drops, fell on the face of Sukanasa. Having observed such excessive joy of the king as was never before seen, and having seen also Kulavardhana who had come there with a face widened by smiling, and also because that particular thought was constantly revolving in his mind, Sukanasa, seeing no other cause, as befitting the occasion of such excessive joy, himself divining it although he had known nothing of what had happened, drew his seat closer and moving very

close to him, spoke to him in a manner which was not too audible (thus).—"Sire, is there some truth in what was seen in our dreams? For, Kulavardhana is seen as having very widely opened eyes. These two expanding eyes of even your Majesty announce some great cause of joy, as they approach the very root of the ears as though out of eagerness to listen to some pleasant words, thus producing (there) the beauty of blue-lotus ear-ornaments; and as they are filled with tears of joy and have restless pupils. My extremely eager mind is uneasy being anxious to listen to the great festive event that has befallen. Hence, may your Majesty annouce to me what it is." When he had said this, the king smiled and said—" If what she has told me is true. then all that seen in the dream is not at all untrue. But, I cannot believe it. Whence would so much of good-luck befall us? Surely, we are not worthy (repositories) of listening to such pleasing words. Although Kulavardhana has never been a liar, yet to-day I look upon her the otherway, as I consider myself unworthy of such fortunes. So, rise. Going personally to the queen, I will find out by asking her, what truth there is in this matter." Having said thus, he dismissed all that group of kings, removed the ornaments from his several limbs and gave them away to Kulavardhana; and when he had conferred his favour (on her with these gifts), he was thanked by her with a bow of her head such that her broad fore-head came in contact with the ground; (then) he rose with Sukanasa, and being hastened by his mind filled with extra-ordinary joy and greeted by his throbbing right eye which imitated the play of a wind-shaken blue-lotus petal, and followed by a very small number of attendants suited for that hour, he went into the harem, dispelling the mass of darkness in the different rooms by the light of the burning torches which moved in front of him and whose big flames moved to and fro in the wind.

60 And there, in the bed-chamber, where the protecting rites were duly performed, which was whitened

with a fresh paint of chunam, where an auspicious bright lamp was set to burn prominently, the sides of the entrance of which were occupied by water-filled jars, which was charming with its wall-portion made to look bright with the recently painted auspicious pictures, which was over-hung with a white (silken) canopy, from the borders of the canopy of which pearl-strings were suspended, and the darkness in which was dispelled by bright jewelled lamps,—in that bed chamber, he beheld Vilasavati reclining on a bed round which protecting lines were marked in the form of leafy designs drawn with (holy) ash; at the region where the head is kept while sleeping, of which, white auspicious silver pots expected to bring about sound sleep were deposited; which was with various herbs, roots, talismans and (other) sanctified things tied to it; at the side of which were placed protective rings presided over by (Katyayini and such other) Shaktis; where-upon white mustard seeds were strewn here and there; from which the tremulous *pippala* leaves strung together with a thread made of hair were hung; to which the green morgosa leaves were fastened; which was spread on a high cot (supported by long legs); which had a coverlet as white as moon-beams; which was as spacious as a rocky surface of the mountain-king (Himalaya) and (hence) suited for a pregnant lady. She was (at that time) having the auspicious *avataranaka* rite performed (for herself) by the aged women-folk of the harem well-versed in traditional practices, with unbroken isòlated pieces of curds held in gold dishes, with heaps of baked rice which were white and undulating like the ripples of water, with trays containing unwreathed flowers, with heaps of fishes whose mouths were not cut and which were mixed with balls of fresh flesh, with cool (camphor) lamps burning bright inside a cylinder of red cloth, whose track was being followed by a continuous pour of water, with white mustard mixed with gorochana, and with water held in their (hollowed) palms; she was being waited upon by servants who were clad in a white distinguished dress, who were extremely

delighted, and whose conversation mostly related to the auspicious rite that was going on; as she bore a child in her womb, she looked like the earth with a *Kula* mountain held within, or like the Mandakini river with the Airavata elephant merged in its waters, or like the central region of the Himalaya with a lion lying in its cave, or like the splendour of the day with the sun screened by a bank of clouds, or like the night with its lunar orb concealed behind the rising mountain, or like the navel of Narayana from which the springing up of the lotus bearing Brahma was near at hand, or like the southern quarter with the Agastya star about to rise, or like the shore of the milk-ocean with the pot of nectar covered by foam; she had put on (at that time) a pair of silk garments which were very white and brand new and with its borders decorated with figures drawn with gorochana. (On seeing him,) as Vilasavati was rising, supporting herself by holding the hand stretched out hastily by her maid, and placing her tender hand on her left knee, so that the whole place was resonant with the jingling of the jewels of her ornaments tossed about, the king said to her—'Enough of the great respect (you are showing me); my queen, you should not rise,' and sat by her side on the same couch. On another couch furnished with beautiful legs of burnished gold and covered with a white coverlet, which was nearby, Sukanasa too sat down.

61 Then the king, noticing that she was *enciente*, with a mind languid with excessive joy, beginning a merry talk, said to her—"My queen, Sukanasa asks, whether that someting which Kulavardhana said is just the truth." Then, at once, Vilasavati had her cheeks, lips and eyes pervaded by her unrevealed smile, and covering her face with a silken veil, as it were, under the guise of a net-work of the rays of her teeth, remained with her face bent down. When repeatedly urged (by the king for a reply), saying—'Why do you render me to be over-whelmed by a feeling of shyness? I know nothing what-so-ever', she, with her bent face, looked

angrily, as it were, at the king with an eye whose pupil was turned sideways. With his moon-face bright with the moon-light in the form of his unrevealed laughter, the lord of kings spoke once again—"Fair (-bodied) lady, if my words make you feel shy, then here I remain silent. But what are you going to do against this saffron paint on your limbs which is getting pale, which has the lustre of the champaka flower bright on account of its bud having its petals opening wide, and both being of the same colour, which has to be inferred as such by (their induvidual) fragrance?—and (what are you going to do against) these two breasts of yours whose nipples are turning dark, which seem to be emitting the smoke arising from the fire of (your) grief being extinguished by the sprinkling of the nectar in the form of the appearance of the embryo in the womb, (or) which are like a pair of chakravaka birds (each) holding a blue lotus (in its beak), (or) like two golden pots whose mouths are decked with tamala sprouts, (or) which seem to be with the leafy decorations painted thereon once for all with the black *agaru* pigment ?—and (what are you going to do against) this waist of yours which is abandoning its thinness, which is pained by the girdle-zone of several strings becoming tighter and tighter every-day, and from which the encircling lines of the three skin-folds are disappearing? To the king speaking in this manner, Sukanasa, smiling inwardly said-"Sire, why do you worry the queen? She feels bashful even by a mere talk of this. Drop the conversation relating to the news conveyed (to you) by Kulavardhana". When they had stayed there engaged in such mostly jocular talks for a long time, Sukanasa went to his own residence. The king spent that night in her company in the same bed-chamber.

62 Then, in course of time, when the period for delivery was complete, Vilasavati who was highly joyful by having (all her) longings due to pregnancy fulfilled as per her desire, gave birth to a son who caused delight to the hearts of all people, just as a bank of clouds gives rise to a flash of lightning, on a holy day

and at an auspicious moment, while the *Lagna* (birth sign in the zodiac) was being noted by astrologers who marked the time correct to the *Kalas* by means of the *nadika* (clock) constantly working (sinking in water), and who also measured the shadows out-side (in the sun). When that son was born, there came up in that palace a great bustle due to congratulatory greetings, in which (bustle) the surface of the ground was shaken by the pressure of hundreds of feet of the servants hastily running hither and thither; in which thousands of chamberlains infirm with faltering steps were advancing towards the king; in which crowds of menials, hunch-backs, dwarfs and *kiratas* were being squeezed in that thronging of people; which was charming with the resonant jingling of the ornaments of the people in the harem; in which. clothes and ornaments were being snatched away (by servants and friends) while seizing the *Purnapatra* (presents); and which created a flurry in the whole city. And then, the subjects including the feudatory princes, the inmates of the harem, the eitizens, the dependents of the king. the young courtesans, the young and old people right down to cowherds, —all, filled with joy. danced, like frantic people, at that tumult of the festivity which was ahead of the deep sound of drums resulting the splashing roar of the ocean while it was churned with the Mandara mountain; which (tumult) was filled with the sounds of numerous soft-sounding tabors, conches, and military drums that were beaten; which was swollen with the clear rumbling of the auspicious kettle drums; which was enhanced by the din of many thousands of people; and which filled all the three worlds. The great festivity of the birth of that prince resoundiug with that tumult, increased daily, just as the ocean, resonant with a rumbling sound, swells at ths rise of the moon,

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೧.	ಗದ್ಯ ತ್ರಯ ಮತ್ತು ಅದರ ಕನ್ನಡ ಅನುವಾದ ಶ್ರೀರಾಮಾನುಜಾಚಾರ್ಯಪ್ರಣೀತ		
೨.	ಶ್ರೀಹರ್ಷನ ನಾಗಾನಂದ ನಾಟಕದ ಗದ್ಯಾನುವಾದ (ಪೀಠಿಕೆ ಟಿಪ್ಪಣಿ ಮುಂತಾದುವುಗಳೊಡನೆ)	1	12
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